

IMPROVEMENT ERA

Organ of the Seventies and the Young Mens
Mutual Improvement Associations



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IMPROVEMENT ERA

Organ of the Seventies and the Young Men's Mutual Improvement Associations
of the Church of Jesus Christ of Latter-day Saints

VOLUME XII, 1908-9

President Joseph F. Smith, Editor
Edward H. Anderson, Associate Editor

Heber J. Grant, Business Manager
Alpha J. Higgs, Assistant Manager

TO SUBSCRIBERS.

Volume 12 begins with the November number. Fill out the blank next to title page in this number, now, return it to the ERA, 214 Templeton Building, Salt Lake City, and the magazine will come to you without interruption. We require your order with each volume. The ERA is not continued beyond the volume, without orders. You are entitled to a Manual free with each subscription.

WHAT IS THE ERA?

It is a monthly magazine, edited by President Joseph F. Smith and Edward H. Anderson, established in November, 1897. President Smith and the General Board control the ERA.

The ERA is the organ of the Y. M. M. I. A.; and, since 1907, also the organ of the Seventies of the Church of Jesus Christ of Latter-day Saints. Every month nearly 80,000 people read the ERA.

What About the Contents of the Era?

It contains eighty pages of good reading matter monthly, illuminated by an average of about twenty illustrations.

From fifteen to twenty of the best writers in the Church contribute to its pages monthly, on a variety of attractive themes, historical, doctrinal, literary, ethical and inspirational. See the index to authors in the October ERA. Many of these, and a large number not named will contribute to Vol. 12.

Its policy is controlled by President Joseph F. Smith and the General Board of Y. M. M. I. A., and its contents are clean, interesting, entertaining and instructive.

The best essays, poems, stories, and general literature of the Latter-day Saints, are found in the pages of the ERA.

Every month President Joseph F. Smith has something to say to the Latter-day Saints, young and old, through its pages.

Every month the First Council of Seventy gives instructions to the 10,000 Seventies found in the 151 quorums of the 58 stakes of Zion.

Every month the General Board speaks through its pages to 3,500 officers of the 628 associations of the Y. M. M. I. A., with their membership of over 33,000.

Every month 2,000 elders, traveling in all parts of the earth, get the ERA free, and are delighted, edified and helped, with its doctrinal articles and with its messages to and from the mission fields.

The Cost and Value of the Era.

The ERA costs \$2.00 per annum, in advance. *Science and the Gospel*, 205 pages, or *Lessons in Church History*, 117 pages, free to every subscriber. The ERA is as valuable to the general readers as to the officers and members of the Y. M. M. I. A. or to the Seventies and other Priesthood quorums in the Church, because in every number there are valuable articles on topics of living interest, doctrine, discipline, and inspiration to success.

SELF CONTROL; ITS KINGSHIP AND MAJESTY.

This series by William George Jordan, author of *Great Truths*, will continue in Volume twelve, one of each of the following topics to appear in each number: "The Greatness of Simplicity," "Living Life Over Again," "Syndicating Our Sorrows," "The Revelations of Reserve Power," "The Majesty of Calmness," "Hurry the Scourge of America," "The Power of Personal Influence," "The Dignity of Self-Reliance," "Failure as a Success," "Doing Our Best at All Times," "The Royal Road to Happiness."

These essays are of special interest to young men. Those which have been printed in volume eleven have found favor with thousands who delight in sound, character-building, literature. They awaken thought; they are helpful; they place one in the right attitude toward life.

COMPANIONS OF ST. PAUL IN ROME.

Under this title Colonel R. M. Bryce Thomas will contribute a number of character sketches of St. Paul's Christian companions. Colonel Thomas has made a study on the ground of this subject, and our readers will remember his interesting series in Volume ten, on "The Closing Years of St. Paul's Life in Rome," in which the Apostle's life and the scenes of the Eternal City were depicted. In the chapters now to appear he will continue the theme of St. Paul's residence in that city by taking up the interesting subject of his leading Christian associates during his sojourn in Rome. The sketches will include Timothy, Paul's own son in the faith; Luke, the physician, and the loving Gentile convert; Mark, whom the Apostle calls "his son," the founder of the Church in Alexandria; Onesimus, "the runaway slave;" Demas, the supposed apostate, "Demas hath forsaken me, having loved this present world;" Epaphras, his fellow prisoner in Rome; Epaphroditus, "My brother and companion in labor and my fellow soldier;" Tychicus, a disciple from Ephesus, and a beloved brother and faithful minister; Aristarchus, the consoler of the aged apostle in his later life and imprisonments; Onisiphorus, the noble-minded and warm-hearted; and Clement, one of the early Apostolic Fathers.

These biographical sketches are written in simple, and attractive style, and throw much light on the history and conditions of those times. They will interest the young reader intensely. They will show elder readers that the friendship of the early Christians was founded on deep and earnest love and a sincere desire to do good to one another, which made self-sacrifice a pleasure and all duty delightful—a bright example for the Latter-day Saints. We consider this series alone worth the subscription price for the ERA, and to Colonel Thomas we owe a debt of gratitude for again enriching the literature of the Church with so valuable a contribution.

WHEN THE HOUR STRIKES.

A story of action and achievement, in twelve chapters, written especially for boys, by John Henry Evans, A. M., Professor of English, in the Latter-day Saints' University. It shows how, by a foresight to prepare for opportunity, a determination to bring things to pass, and a capacity for doing his work a little better than anyone else, Walter Sterling, a ragged, but plucky urchin, rises from one place of importance to another till he becomes one of the solid business men of the community. The scene is laid in Salt Lake City from 1868 and on, and the atmosphere is that of the preceding generation in Utah. There is action, there is dialogue, there is a wholesome tone in the story throughout.

THE SPIRITUAL DEVELOPMENT OF A SKEPTIC.

Herbert Melbourne is a composite story by Edwin F. Parry, showing the spiritual development of a young man of skeptical tendencies. Inter-

woven with the narrative is a fascinating tale of love. No other writer is better prepared to speak just right for the young people than Edwin F. Parry who, as proof-reader in the literary department of the *Deseret News*, has read and criticised more home-written stories than any other home writer; and who, as bishop of a large ward in Salt Lake City, is particularly familiar with the needs and wants of young men. Herbert Melbourne is a character who reflects much of the author's ability to provide for the wants of boys; and his wisdom and solicitude, to direct them in the best and most interesting way.

"THE TRAGEDY AND TRIUMPH OF YOUTH."

J. E. Hickman, A. M., Teacher of Psychology and Pedagogy, Principal of the Murdock Academy, formerly the Beaver Branch of the Brigham Young University, will write a series of short, spirited articles on the "Tragedy and Triumph of Youth." It will be a discussion of the principles and forces that go to make or to break man and womanhood. The period of adolescence is the most valuable, and at once the most dangerous, period of life—the period of unrest, and unstable equilibrium, yet the golden time of human existence. The writer will set forth the forces that youth is heir to and the methods of utilizing them, and how alluring causes sometimes destroy and pervert the very existence, carrying blindly the young into the maelstrom of sin. The articles will point out powers and possibilities before the young man, warning him against the pitfalls of life. These sketches will be inspirational in their character, and are dedicated to the youth of Zion by one of the strong character-builders of our community.

REGULAR DEPARTMENTS.

The usual departments, "Editor's Table," "M. I. A. Work," "Seventies Council Table," "Events," "Messages from the Missions," "Questions and Answers," etc., will be continued, and made more instructive than ever before.

MANUAL FREE WITH THE ERA.

Science and the Gospel, the senior Manual, a book of 205 pages, aims to show to the young men of Zion that the Gospel of Jesus Christ as taught by Joseph Smith, harmonizes with the great teachings of science. To prove that such harmony exists, it is necessary to explain the philosophical consistency and comprehensiveness of "Mormonism." A secondary aim of this Manual, therefore, is to teach something of the beautiful philosophy running through the Gospel structure. In the course of the argument, it is repeatedly shown that in the enunciation of many principles, Joseph Smith anticipated the world of science; and thus, another aim of this Manual is to contribute some facts to the proof of the prophetic powers of Joseph the Prophet. Finally, the study of this Manual will acquaint the young men with some of the leading doctrines of modern science. The book, whose author is Dr. John A. Widtsoe, is a rich contribution to Church literature, faith-promoting on every page.

Lessons in Church History, stated in biographical sketches, the manual for Junior classes, a book of 117 pages, aims, through a study of history and biography, to interest the youth, in the lives and labors of some of the strong and gifted men and women who were instrumental in founding the Church of Jesus Christ of Latter-day Saints; and to awaken a desire in their minds for a knowledge of the history of both the ancient and the modern Churches of Christ as well as that of our country. In the course of the exercises, which are really a mixture of history and biography, it has been the aim to develop many lessons in good, practical religion that may be profitably applied to the every day life of the student. The value of the study is that the student may learn by example; may imitate the good and the noble in the great men and women of the Church, and avoid their mistakes; may learn to become unselfish and free from conceit; and last and best to have his faith increased in God and His providences, and in the founders and leaders of the Church.

The price is 25 cents for each; the two bound in limp cloth, 75c. One unbound manual goes free to every subscriber of the ERA. You may have your choice. You will wish to read both, however.

AIM OF THE ERA.

The primary aim of the ERA is to instill into the hearts of the young people a testimony of the truth and magnitude of the Gospel, and the work of God; and, like the associations which it represents, "to aid them in developing the gifts within them, and in cultivating a knowledge and an application of the eternal principles of the great science of life." It aims, also, to inform its readers in social affairs, history, biography, and to point young men to the way of true success. As the organ of the Seventies it will aim to inform that important body of Church laborers in their duties as the minute men of the Church of God, and direct them in their studies, and answer important theological questions. As the Organ of the Young Men's Mutual Improvement Associations the official instructions of the leaders of this great organization will be made known therein, thus making it indispensable to every officer. It is a clean family magazine, which can be placed before every person with the full knowledge that its contents are elevating and instructive.

TO THE PRESIDENTS OF THE SEVENTIES AND THE OFFICERS OF MUTUAL IMPROVEMENT ASSOCIATIONS.

We ask you to continue loyal to our magazine, by subscribing for it yourselves, and by each one of you securing other subscribers. We ask that officers promptly arrange for the canvass of the membership of their quorums, and of their associations and the wards, so that no family in the ward is left without solicitation. You are not to wait upon each other, but the officers of both organizations are to go on with the work as if every one had it to do. Remember that every president of Seventy and of the Young Men's Mutual Improvement Association is an authorized agent. He should appoint one of his assistants to carefully look after the interests of the magazine, and should himself see that the quorums or ward is thoroughly and completely canvassed early in the season. A stake aid to the Superintendent of the Y. M. M. I. A. should be appointed to supervise the canvass for the ERA in the stake, and otherwise to look after its business welfare in the stake. Little difficulty will be experienced in obtaining subscribers if the work is handled properly, vigorously, promptly, and in season.

TERMS AND GUARANTEE.

The associations have decided in conference that all subscriptions shall be paid in advance. The ERA will be issued promptly on the 1st of each month; price \$2.00, including either Manual. Upon application from subscribers who have been with us for years, the magazine will be sent to them without interruption upon receipt of a request from them on the blanks printed next to the title page in the October number of the ERA, to continue the magazine upon their promise to pay within the month. Behind the ERA are eleven years of fulfilled promises, and the subscribers may be certain that all promises here made will be fulfilled. The magazine is prompt in publication, and, as in the past, all its pledges will be faithfully kept. The Seventies' Year Book can not be furnished free with the ERA.

OFFICERS.

Joseph F. Smith, General Supt.
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B. H. Roberts, Assistants.
Alpha J. Higgs, General Secretary.
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THE IMPROVEMENT ERA,
Salt Lake City, Utah.

ALPHA J. HIGGS,
General Secretary.

If you have already renewed, please disregard this notice.

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Read the Prospectus in the OCTOBER ERA.

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IMPROVEMENT ERA.

VOL. XI.

OCTOBER, 1908.

No. 12.

“THE MESSAGE OF ‘MORMONISM’ TO THE WORLD OF TODAY.”

BY DR. JAMES E. TALMAGE, F. R. S. E.

[We are pleased to present to our readers the following synopsis of an address delivered by Dr. James E. Talmage at the Parliament of Religions, Montclair, New Jersey, Sunday, August 9, 1908. This Parliament of Religions was created under the auspices of Unity Church, Montclair, N. J., and the program of proceedings provided for a series of addresses on the great religions of the present day, and the message of each religious system or church to the world of today. The series of lectures comprised the message offered to the modern world by each of the following: Zoroastrianism, Mohammedanism, Hinduism, Bahaism, Buddhism, Sufeeism, Confucianism, Vedanta, Judaism, Liberal Christianity, Evangelical Christianity, and the message of “Mormonism” to the world of today.

The rules of the parliament required that each speaker should present a written synopsis or epitome of his address, so that a condensed version of the lecture could be recorded with assurance of its authenticity. We give herewith the official synopsis of the address on “Mormonism.”—EDITORS.]

Had the choosing of a subject for the present address been left to myself as a matter of personal selection, I could have made no better choice.

“Mormonism” affirms itself to be in truth a message—a message of glad tiding to the modern world. Its burden is peace on earth and to men good will.

Its proclamation is the call of invitation, not of compulsion; its watchword is the free agency of man. The weapons of its service are reason and persuasion; liberality and toleration are its buckler and its shield. Its contest is against error and iniquity; its purpose the betterment of humanity.

Its popular name is not self-chosen, but has been given by non-adherents. The organized body through whom this gospel is proclaimed to the world is "The Church of Jesus Christ of Latter-day Saints." The adjective "Mormon" as applied to the Church has reference to a publication that appeared early in the history of the organization under the title "The Book of Mormon." This volume purports to be a record at once historical and scriptural, descriptive of the aboriginal inhabitants of the western continent, and bearing to these ancient nations the relation held by the Holy Bible to the peoples of the East. One of the later contributors to those early scriptures of the Occident was the Nephite prophet, priest and warrior, Mormon; and as the present form of the volume is largely the result of this early compiler's labors, the book is called by his name.

The application of the name "Mormon" to the Church is not resented by the people; it is regarded as objectionable, however, in that a vital misunderstanding may be conveyed by the misnomer. This Church is not the church of Mormon nor of any other mortal; it might as well be called the church of Nephi or of Alma, of Joseph Smith or of Brigham Young, as of Mormon. Its high claims are set forth in its rightful name—"The Church of Jesus Christ."

Nevertheless, as the "Mormon" Church it is known; and its message to the world of today is by the world called "Mormonism."

But, "What's in a name? That which we call a rose, by any other name would smell as sweet." So sang one who has been called the chief of English bards; and his words are true to this extent at least, that truth though misnamed is better than error called good.

As the Church of Jesus Christ avers in its name and by its claims, the gospel of "Mormonism" is distinctively Christian in doctrine and in profession. It reveres the man Jesus as the God,

Christ; it accepts as a literal fact his earthly life, his atoning death, and his resurrection from the tomb. It recognizes him as one of the Holy Trinity, and acknowledges his relation as the Son of God.

This is the declaration set forth in the codified creed of the Church: “*We believe in God the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.*”

In this particular, “Mormon” theology is in accord with evangelical Christianity in general, differing if at all only in a strictly literal acceptance of the individual personality of each member of the Godhead. What then has “Mormonism” to offer the world as to its conception of God and the Godhead other than what the world already has? Hear ye the message:

The God that spake to Adam and to Noah, the God of Abraham, Isaac and Jacob, speaks today. His prophets are not dead; his voice is not silenced. Sacred as are the scriptures of the long ago, the canon of divine revelation is not and never can be full.

In this day of struggle and achievement, when the æolian harp-strings uniformly throb with the music of progression, when each day has its record of new-found truths and of added wisdom in the application of truths long known, men are advancing in their knowledge of the being and attributes of God as in their comprehension of his works.

“Mormonism” embraces the entire plan of divine evolution. It proclaims progression and advancement; it regards mortal man as the spiritual offspring of the Eternal. It affirms that we are born in the lineage of the Gods, that the creature man is the child of Deity, and that humanity may attain to the rank of godship. “Mormonism” thus declares unbounded possibilities of human progression; it asserts a relationship at once intimate and direct as to the position of man with respect to Deity;—that man is indeed the child of God, and that by all known laws of nature the child may aspire to and may attain the rank and power of its progenitor.

If the message of “Mormonism” be true, the frail mortal of today may be the future prophet, apostle, God. “Mormonism” affirms the inborn power of man to grow, to progress, to develop, endlessly, eternally. It sees in the infant man the glorified God.

“Mormonism” affirms and confirms as a divine decree the law

of nature—"each after its kind." Accepting man as the direct offspring of Deity, it proclaims for him the possibilities of never-ending development. Its key-note is "as man now is, God once was; as God is, man may become."

As the crawling caterpillar becomes the beauteous butterfly, as the creeping larva develops into the winged imago, so may mortal man grow to be eternal God. Let every man know himself; the child of God; a god in embryo.

"Mormonism" recognizes the fallen condition of man; yet it affirms that no individual but Adam shall be punished for Adam's transgression. Granted that men are born heirs to evil possibilities, inheritors of sinful propensities indeed, nevertheless every man shall be judged in righteousness, with full consideration of environment both inherited and acquired.

"Mormonism" declares a pre-existent state of the soul, a primeval childhood antedating the present mortal probation of youth, a past eternity linked by mortality to the eternity of the endless future. It proclaims the earthly span of human life as a necessary training for the eternal possibilities yet to come.

"Mormonism" affirms that no act of man, be it good or evil, fails to leave its mark—its asterisk of excellence or its scar of ill—as the act may determine. No less certainly it declares that man may rise if he will on the stepping-stones of errors past to higher and yet higher things.

"Mormonism" is the gospel of optimism, using the past as an incentive to present improvement, proclaiming encouragement in action and assured victory in achievement to the valiant. "Mormonism" regards sin with no degree of allowance or toleration; but upon the sinner it looks with toleration, mercy, and inspiring encouragement.

"Mormonism" recognizes and affirms a distinction between morality and religion. It accords to every individual a full acknowledgement of his virtues, and teaches that no man of good morals shall be doomed to future association with the immoral and the wicked, because of his failure in this life to profess religion. "Mormonism" provides no distinctive heaven and hell, to the one or to the other of which each soul is consigned. It proclaims for the soul a future state of infinite gradations, in which every indi-

vidual shall find a place as his inclinations and preparation may determine.

“Mormonism” declares that the God of Israel reigns in heaven and on earth; that he communicates by direct revelation with his chosen prophets in this day; that he is the God of the present as he is acknowledged to be the God of the past.

“Mormonism” recognizes the validity of earthly institutions of government. It bows to the authority of judges, governors, presidents, kings and emperors, in all matters of secular administration; and it enjoins upon its adherents strict compliance with the laws of the land in which they dwell. But it declares the inalienable rights of freedom of conscience and upholds the untrammelled agency of the individual in all matters of belief. In so far as the practice of anyone’s faith and belief interferes with no other’s freedom, “Mormonism” demands and defends individual liberty.

“Mormonism” acknowledges God and his Christ as the embodiment of supreme power and authority in the world today. It affirms that all established governments and all legal contracts among men are valid and binding as to earthly endurance; but, it declares that no contract, agreement, or compact, made by and between men on the basis of earthly authority alone, can be valid beyond the grave. It recognizes the authority of heavenly power, and affirms that the authority to officiate in the name of God has been delegated to man, which authority is binding for time and eternity.

“Mormonism” recognizes and reveres the ancient scriptures as embodied in the Holy Bible. It accepts and defends the Holy Bible as far as the record has been correctly translated; but it affirms that other scriptures are possible, and in support of this claim it offers “The Book of Mormon”—a record of the rise, decline, and fall of the Nephite and Lamanite nations who formerly inhabited this American continent; and the “Doctrine and Covenants”—a volume of modern revelation and instruction to the restored Church.

As stated, “Mormonism” accepts the record of the earthly birth, mortal probation, and atoning death, of Jesus, the Christ. Furthermore, it proclaims that the second coming of The Christ to

earth is imminent and sure. Its message to the world of today is, prepare ye, prepare ye, for the kingdom of heaven is at hand.

I submit to you the "Articles of Faith," duly accepted and confirmed as a guide in matters of profession and practice by the Church of Jesus Christ of Latter-day Saints:

1. We believe in God, the eternal Father, and in his son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel.

4. We believe that the first principles and ordinances of the gospel are:— (1) Faith in the Lord Jesus Christ; (2) Repentance; (3) Baptism by immersion for the remission of sins; (4) Laying on of hands for the gift of the Holy Ghost.

5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive church, *viz:* apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gifts of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the ten tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.

11. We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring, and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

"Mormonism" accepts the Jewish scriptures as canonical, and affirms that God spoke to his prophets of old. It further declares that a great apostasy occurred as predicted, that a period of spir-

itual darkness fell upon mankind, and that a restoration of the gospel with its priesthood and its powers would be and is a feature of these modern days. This Church declares that the predicted restoration has occurred, that God has spoken and now speaks in the present dispensation, that his edicts are now effective and valid, that the right to officiate in the name of God as exemplified in the powers of the holy priesthood is now existent;—that God speaks and man hears is the message of the day.

While every man shall inherit and shall surely receive the due deserts of his acts, acceptance of the gospel of Christ oftentimes entails deprivation and personal denial. The man who panders to lust shall reap the bitter harvest of lust, the man who strives toward purity in word, in thought, in act, shall garner the fruits of purity. “Mormonism” proclaims the “fixt arithmic of the universe” as to the individual responsibility for right or for wrong, but it insists on the fullest recognition of individual merit or demerit.

“Mormonism” proclaims to the world of today that Jesus the Christ will return to earth; that the rightful king shall come to his own; that the Son of God shall reign and control in the affairs of men. The special declaration of “Mormonism” to the world of today is that the coming of the Lord Jesus is near; that the kingdom of God on earth shall be one with the kingdom of heaven to come.

“Mormonism” enjoins virtue and chastity, temperance and toleration. It declares sexual sin to be second only to murder; it proclaims the aggressive sin of the man as greater than that of the yielding woman. It holds both man and woman accountable for individual acts; but it excuses no man on the plea of woman’s frailty.

“Mormonism” proclaims to the modern world a message at once ancient and modern. Its message is one of peace, hope, and good-will. Yet this is but the reiteration of the message of the ancient gospel. Thus “Mormonism” is both old and new; old as is creation, new as is the creator’s work each day. “Mormonism” is an up-to-date religion. It adapts itself to the needs of the present, citing the scriptural record of the past as a means of encouragement, as an incentive of example, yet declaring present scripture and modern revelation as a necessary guide to life.

"Mormonism" proclaims that this the western continent, the land of America, is the chosen and appointed Zion, a land consecrated to liberty and godly freedom. It declares that no king shall rule herein until the king of kings comes to his realm. It offers a home to every wanderer, an asylum to every outcast, provided only the comer be worthy and earnest.

"Mormonism" invites effort and good intent from every clime; it voices the word of welcome to every seeker of good.

It upholds and defends the institutions of the nation; it places patriotism above partisanship, it buries politics beneath principles; it recognizes men only as they stand for morals and for right.

The message of "Mormonism" to the world of today is that Eloheim has spoken, that Jehovah is speaking; the coming of the Lord is near.

"Today is the sum of all the yesterdays that have passed." The fruition of the ages is ready for the garnering.

May the peace of God that passeth all understanding be upon us, may the spirit of the eternal God give us knowledge to see and wisdom to interpret the signs of the times.

COUNTRY HOMES.



Photo by George Albert Smith.

Residence of Bishop Lemuel H. Redd, Jr., Bluff, San Juan Co., Utah.

ROMANCE OF A MISSIONARY.

BY NEPHI ANDERSON, AUTHOR OF "ADDED UPON," "MARCUS KING,"
"THE CASTLE BUILDER," ETC.

XIII.

THE "LONG-SLEEVED ENVELOPE" AND LETTERS FROM HOME.

When Elder Willard Dean heard from his conference president that his release was about to arrive, he went to him and said, "I want to stay three months longer. I feel as if I have lost about that much time by my friends breaking in upon my work. So, if it's all right, I want to stay and make up that time."

"If that is your wish, I see no objection," replied the president. "We are glad to have you, of course; but I do not consider the time which you have devoted to helping your friends as wasted."

And so Willard went to his work again with added strength and power. Never had he done so much good and reached so many people with the gospel. Elder Donaldson, with wife and sister, came back to London, tired with sight-seeing and eager to be homeward bound. They remained but a few days and were off. Grace Wells and Elsa Fernley sailed with them from Liverpool. They all sent him farewell greetings by cards mailed from the boat, and his were delivered to them at Queenstown.

The summer passed, and the rains and fogs came back; but Willard paid no heed to the weather. There was "sunshine in his soul" continually, so what did he care for fog or rain. Whether he was preaching to the ever-shifting crowds on the streets, or

delivering his tracts from door to door, or conversing on gospel principles to Saints or strangers or investigators, he did it in a good-natured, happy way. Thus busy with his work, the time passed rapidly. The winter came, but Willard received no release; nor did he wish one now until spring.

He learned in letters from home that Elsa Fernley was well and happy, and that she had been offered a school in his own county. She was staying with Grace, and they were fast friends. Grace frequently visited Brother and Sister Dean, and Willard knew by his mother's letters that Grace was interested in English missionaries. The girl sent him a letter once a month, with now and then a picture postcard.

Among Willard's best London friends were the Loring and Dwight Thornton. When he was tired and a bit lonesome or discouraged, he dropped in to the "cleanest house in London," sat easy and contented by the fire, or played with the children. Mr. Loring always welcomed him, and often spoke of the young man's power over Dwight Thornton, when Mr. Loring and his church had failed to make an impression on him. But whenever this topic came up, Willard simply said, "You know, Mr. Loring, the gospel is the power of God unto salvation. That's all the secret. It is none of my doings. I am but the instrument—the gospel is what has done it." And in reply Mr. Loring smoked his pipe in silence.

One evening Willard found Dwight Thornton and Nora Loring sitting by the fire in the small parlor. Little Nellie was playing on the floor, chattering first to one and then to the other. Willard would have retreated, but they called him back.

"Come in, Elder Dean," said Brother Thornton, "we want to speak to you. We want your advice."

Willard thought, "What now?" He was often called in to give counsel and to settle difficulties of all kinds, because a "Mormon" elder, though perhaps only a boy, is expected to be wise enough to counsel gray-haired men and women; but he felt to shrink from sitting in judgment in the matter between these two people.

"Nora and I have decided to emigrate to Zion," said Brother Thornton. "I want her to marry me before we go, but she says we should wait until we get to Utah. What do you say?"

Willard looked at Nora, whose face shone in the firelight, and then at the man who was also looking with a pleased smile at the young woman.

"I do not say," replied Willard. "I can't advise you on the matter, at least, not now. But I'll think it over."

Then he sat down and talked with them. Brother Thornton had, he himself thought, completely overcome his craving for drink. "If I can pass daily the gin shops of this city without going in, it will be easy for me in Zion where there isn't so much temptation."

"Do not be too sure," replied Willard. "There are plenty of temptations in Utah, and those who want drink can get it. The only safety lies in being proof against temptation from within as well as from without."

"Yes," replied the other, "I am trying to bear in mind what you have told me about developing our true individuality, and I find it is a great help to me."

Little Nellie fell asleep on the floor, and Nora picked her up. She placed the child on the sofa and carefully covered her with a shawl. Mrs. Loring came in and supper was announced.

When Willard left that evening, Dwight Thornton followed him to the door and said, "You'll be going home in the spring, shall you not?"

"I suppose so; but I don't know when."

"Well, when you go, we shall go with you, whether we are married or not."

"Good for you," said Willard.

On one of the last days in the month of March, Willard Dean received two important letters. One of them came in the well-known "long-sleeved envelope," as the elders called the letter which contained their release. He might make his arrangements to sail on the first boat in May, it stated.

Willard looked at the expression "honorably released," and gratitude swelled up in his heart. The president had written, besides the usual release form, a short personal letter, commending him for his faithful labors, and bidding him God's blessing on his homeward journey. It seemed to him that here was reward enough for his many months of labor, of trial, and of sacrifice.

The peace of God was in his heart, and filled his soul with joy inexpressible.

The second letter was from home. It was uncommonly heavy, needing double postage on it. The first folded sheets from the envelope were from Grace, and among other things she wrote:

Elsa Fernley is to be married next month. If you hurry home, you may be in time for the wedding. The happy man is your old-time friend, Jack Howard. Jack picked her up as soon as she arrived in town. He has made love fast and furious, and she has capitulated. The mountain air has brought back to Elsa's cheeks her English roses, and she is a lovely girl. I nearly envy Jack, but you know he is a good boy, and altogether worthy of such a jewel as Elsa. She wanted to teach school and earn money to send for her mother and sister, but Jack wouldn't hear of it. He would take care of that, said he. He is able to, as his sheep have been doing well. And so next month sees the wedding. They are going to live in Brother Karlson's new house until they can build one of their own. Oh, by the way, Katie Smith was just over, and what do you think she said? Listen: "I think it's a shame!" she exclaimed, "there ought to be an import duty on English girls. Here are sixteen of us members of the U. T. C."—U. T. C., you must know, stands for our club motto, Usefulness, Truthfulness, Cheerfulness; although some spiteful people say that it means the Unclaimed Treasure Club—"and not one of us with a ghost of a prospect," said Katie; "while this English girl comes, and in three months captures the finest boy in town! Isn't it awful!"

The second enclosure was from Elsa Fernley, and she wrote:

DEAR ELDER DEAN:—Grace has kindly allowed me to read her letter to you, and I may say, that with the exception of some of the personal expressions about me, I have no fault to find with it. It is true, as Grace says, that I am to be married next month. I can hardly realize it. The Lord has been exceedingly good to me. When I look back on the experiences of the past year, and what has now come to me, I appear to be in dreamland. I can't understand what Jack sees in me. He says it's the English dialect, but that's a fib; because, as you know, I do not speak the Yorkshire.

Well, now, I wish to say something else to you—and I am going to let Grace read this letter—let me say, that I know where your heart is—and it is in safe keeping, too. I want you to forgive and forget, as far as I am concerned. If I have annoyed you by word or act of mine, I ask your pardon. I am indeed sorry if I have caused you pain, and I fear I have.

It's a good thing, after all, that we live in a world of change. It's a good thing, also, that sometimes the Lord does not give us what we first cry out for. His ways are not always our ways, and if we are but patient, and say, "Thy will be done," everything will come out right in the end. I feel as though this is especially true in my case, and I am sure it will be in yours.

Jack says he knows you well, and he never tires of speaking good of you—and I add my mite; so you see we are agreed on one point, at least. I hope I shall always have the privilege of calling you my friend and brother.

Be sure and call on the folks at Stonedale before you leave England. We hope to have both mother and Bessie with us soon. * * * Here comes Jack. He is such a tease, and so I shall have to close.

There was one more letter in the envelope, and it proved to be from Jack. Pinned to it was a money order for twenty-five dollars. Jack wrote:

DEAR WILL.—The order for twenty-five dollars which you will find enclosed is for you. It is a partial payment on my debt of gratitude which I owe you. I am heartily ashamed of myself for not writing to you before, and this letter is written on the principle that it is better late than never. We are a selfish lot, anyway. I suppose I never should have written you, had not Elsa come from England to our town. You see, it takes a personal touch to awaken us. I moralize thus in a general way, blaming the race instead of lazy Jack Howard.

With the twenty-five have a good time while you are yet in England. See some sights, and feed up on beef-steak and Yorkshire pudding. The pudding is all right—I speak from knowledge; Elsa is a dandy cook, for a school teacher. I know a lot about England and its ways, and to hear my instructor praise the country, one would think that it is the finest land in the world. The other day I made the jocular remark that if the English country is prettier than the English girls, I should like to see it. The bishop overheard my remark, and stepping up to me and placing his arm around my shoulder, he said, “All right, brother; I shall see that your wish is gratified.” Shivers ran up and down my spine, and the folks said I turned pale. I think he was only joking,—but one can’t tell. What would I do on a mission? I don’t need to go to England, for England has come to me.

* * * * *

I have just come back from visiting the girls, so I must finish this letter and send it off. Elsa was out when I called, but I found Grace in the parlor. I went up the walk unnoticed and stood by the open door for a few moments before she knew of my presence. Let me tell you what I saw: Grace was standing by the piano looking at a photograph. Presently, she lifted the picture from the easel, examining it at close range. Then she replaced it, seated herself on the stool, and, still looking at the photograph, began playing your favorite selection, “Meditation.” I stepped in, and one glance told me that the portrait was of one Willard Dean, a missionary in England. Now, what do you think of that?

“Hurry home, Will, and be the best man at the wedding, and then I shall happily perform a like service for you.

Willard Dean sat alone in his lodgings and read his letters, and then he re-read them. Evening came on, yet he did not light the gas. A small fire in the grate sent its glow into the

room. He leaned back in his chair and gazed into the red coals; but he did not see much or hear much with his natural senses. The big city of sights and sounds lay all around him, yet for Willard its enchantment was gone. The home-call had come, and his soul reached out in eager response. Home, home! He was going home!

In the spirit he flies over sea and land, and as quick as thought he is in his native town. How high the mountains are, but how small the houses! Yet this is home, and he feels as if he has been away for but a day. The long rows of trees are covered with the dust of the dry, dusty street; but there is a big, lawn in front of his father's house, with lilac bushes on one side of the path and roses on the other. The barn is full of hay, with half of the last load sticking out of the gable window. Behind the pole bars to the corral, the horses and the cows are stretching their necks to eat from the nearby stack of wheat. Willard pauses at the gate and plays with the latch, a wooden one made by his grandfather, but good yet. He gets a full view of the house. It appears a little small and weatherbeaten, but it is home, the home of his childhood and boyhood. His bedroom was up in the attic, and before the window there now hangs a white curtain. In the big box-elder near the window are still to be seen the remains of a "nest" which he built when a boy. The front room window is open, and the curtains swell out by the breeze. There comes to him the faint odor of mignonette, his mother's planting, he knows. What is that? The organ? Yes; they have no piano. But who is playing? Can his brothers have learned? Not likely, besides, the touch is that of fingers accustomed to the piano. Grace Wells must be visiting—but she would never play on their poor instrument. He will tread lightly and surprise her, and she shall be the first to meet him. He steps quietly along the path, tiptoes across the porch, softly opens the door and slips into the hall. Yes; it is Grace, by the organ, erect as if she is looking into space, her head haloed by the light from the opposite window. Her fingers are running softly over the keys. Then she turns and sees him, and they meet in the middle of the room.

Although Willard Dean sat in his humble, London lodgings with the shadows of the night deepening around him, he being

yet in the spirit, "looked, and behold a door was opened in heaven;" and he heard a voice which said, "Come up hither, and I will show thee things which must be hereafter."

(THE END.)

THE GREATER FAULT.

(For the Improvement Era.)

Without sin in this probation,
Spotless stands but One alone;
Yet we see, in all creation,
Failings, only not our own.

Faults of others, so much larger
By our own faults magnified,
Pass the lips of each accuser,
Graver made and multiplied.

Thus our tale, enlarged when starting,
Ends in falsehood, low and base;
And the spirit of truth departing
Leaves this world a dismal place.

Let us, then, when we are tempted
To find fault with others, thus,
Think that they when likewise prompted,
Could as well find fault with us.

E. REMINGTON DAVENPORT.

Brasso (Kronstadt), Hungary.

SOME UTAH BIRDS.

BY CLAUDE T. BARNES, M. S. P. R., MEMBER NATIONAL ASSOCIATION AUDUBON SOCIETY.

IV—BULLOCK'S ORIOLE.

(*Icterus Bullocki*.)

Do you ne'er think what wondrous beings these?
Do you ne'er think who made them, and who taught
The dialect they speak, where melodies
Alone are the interpreters of thought?
Whose household words are songs in many keys
Sweeter than instrument of man e'er caught!
Whose habitations in the tree tops even
Are half-way houses on the road to heaven.

—LONGFELLOW: *Birds of Killingworth*.

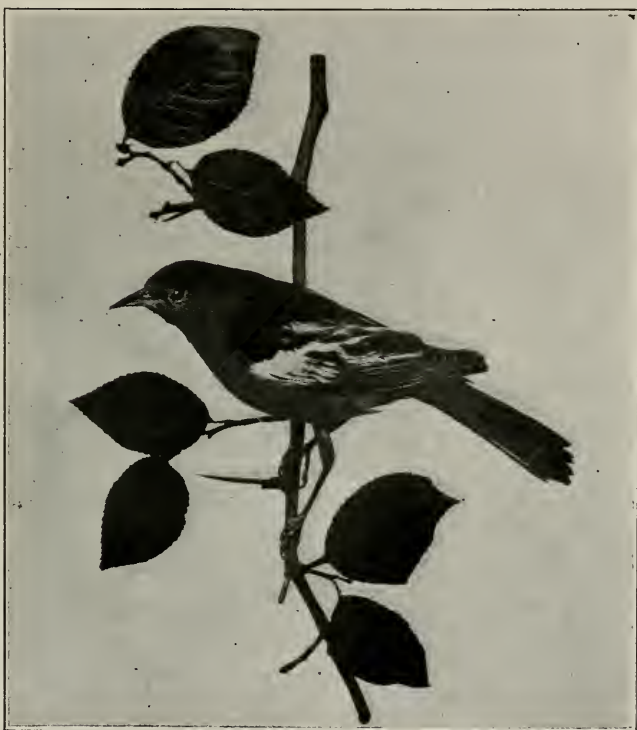
One day in early summer, as I was riding down a Utah lane, which was lined on one side with a row of tall trees, and on the other with creek willows, a bit of moving yellow in a locust attracted my eye. My companion, who knew for what I had been seeking and who was fully as enthusiastic as I, gave vent to her gladness by quoting in anxious tones the lines of Lowell:

Hush! 'tis he,
My Oriole, my glance of summer fire
Is come at last.

I had noticed some strong, gray nests hanging on slender limbs of the trees along the way; so, upon closer inspection, I recognized the bit of yellow to be that charming little architect, Bullock's Oriole, the Western representative of another member of the oriole family, the Baltimore. How glad we were, for, though found throughout Utah, our bird is none too plentiful. Though not quite so striking in color and handsome in general appearance as his eastern brother, he was nevertheless a winsome visitor among the kingbirds, mourning doves, meadow larks and crimson

fronted finches, which found homes in the same row of locust trees.

Though many are familiar with the pensile nest of the Bullock Oriole, his attractive habits necessitate such description of him that identification will be easy and certain. "Oriole," from the Latin *aureolus*, means literally "golden;" so we may expect on the start to find in the oriole some of the yellow coloration of the meadow lark, which is a member of the same family.



Bullock's Oriole.

Bullock's Oriole is smaller than a meadow lark, its measurements being as follows: length, 7.00 inches; wing, 4.00; tail, 3.60; bill, .72, and tarsus, .85. The general appearance of the bird, above, is black and yellow; and below, yellow orange. The bill is long and pointed like that of the meadow lark.

The lesser wing coverts (those on the front of the wing) are lemon-yellow, spotted toward the back with black; the middle wing coverts are white; the greater coverts are white on nearly all of their outer webs, and black elsewhere. That part of the greater coverts over the bases of the primaries (the largest wing quills) is, however, black. The primaries and secondaries (the middle wing quills) are black, and, excepting the first primary, are margined with white on both sides. On the first primary there is white only on the inner web.

The shoulders and upper back are black, while the lower back, rump, and upper tail coverts are yellow. The eleven tail feathers are, generally, black and yellow above, the outer three having black at the tips; the fourth having black at the tip, half way up the inner web and yellow elsewhere; the fifth yellow only at the base and the little middle feather having only one spot of yellow, and that near the end. The whole tail is slightly forked.

The back of the neck and the top of the head are peculiarly mottled with yellow and black. A patch of orange runs across the forehead, while the bill is black above, horn-blue below.

With the exception of the sides of the neck and the throat, which are orange, nearly the whole under surface of the oriole is yellow. The under wing, however, is light slate; and there is a black spot on the chin and throat.

Altogether, in appearance, Bullock's Oriole is a comely bird and easily discovered in places where the hot summer sun has not bleached the leaves into a harmonious and protective coloration. Its distribution is extensive, it being found throughout that portion of the United States that lies west of the central plains. In Utah it arrives early in May, builds its pendulous nest in the scrub oaks, locusts and pine trees of the fertile valleys, and departs for Mexico about the first of September. Really, one of the most interesting peculiarities about the Bullock's Oriole, and the one that fully exemplifies the practical application of the instruction: "By their works ye shall know them," is its nest. This neat little cradle—it rocks to and fro with the wind—hangs from a fork near the tip of a long, slender, tough, limb, usually more than twenty feet above ground. The height discourages devastation by boys; and the willowy, thin limb forbends the incursions of cats. When built

near the habitation of man, the nest has a spacious opening at the top; but in the wild places, where height and slender limbs could not possibly prevent encroachment on the part of bird-eating hawks, the neck of the nest is long and the entrance so small that only the parent birds can squeeze in to the squealing fledglings.

The nest is in shape like a water pitcher; and is about four



The above represents the Eastern variety, Baltimore Orioles - (upper figure, male; lower figure, female). The color markings are different from those of Bullock's; but the nest is the same.

and a half inches long by three wide. It is woven of fibrous grasses, twine, vegetable fibres, horsehair, bits of worsted and of rags, wool and string. Nearly all of these may be found in one nest; and, again, the whole structure may consist only of one, as for instance, horsehair. Gay colors are usually avoided, the completed nest being generally of a light putty shade. Being chief weaver, the female is extremely clever in the use of her beak,

wings and claws; and the male bird, like a good husband, generally provides the material with which his little wife weaves.

The eggs, three to six in number, slightly larger than those of the Baltimore oriole, are bluish-white, marbled on the larger end with thin irregular lines of black and reddish brown. Except when the parent bird is sitting on them, the young are always squealing; and so loud is their vociferation that even a high wind cannot make it inaudible.

One bright morning in June, when dew yet sparkled in the grass and the sun was shooting its first rays across the valley, I strolled into a lucern field, which was surrounded by mammoth locust trees. In the tip of the tallest tree, where the morning rays gave warmth and refulgence, sat a handsome Bullock's Oriole chanting, *spiritoso*, a bravura so winsome and sweet that I immediately placed him and his kind among the most charming singers of the early morn. Later in the day, when heat waves quivered in the roadway, I visited the same spot only to find my songster busily engaged in his tree and giving vent only to an occasional mellow, rolling chatter.

The song of Bullock's Oriole is loud and varied, practically the only difference between it and that of the Baltimore, being that the latter is more mellow, strong and clear. In fact it must be admitted that the Eastern variety is altogether a finer bird.

Matthews gives two songs of the Baltimore oriole thus:

Moderato.

Vivace.



M. = 152 Vivace.



Like other members of the family *Icterdiæ* (oriole)—the red-winged blackbird, the bobolink, and the meadow lark—Bullock's Oriole is most commendable in his eating habits; in fact, so certain are we of his usefulness that only the agriculturist that is blind to his own welfare, can have the heart to shoot the bird down. About three-fourths of its food consists of insects, among which we may name tent caterpillars, spiny caterpillars, wasps, canker worms, grasshoppers, Venessa butterflies, bugs, beetles, leaf chafers (*anomala binotata*), ants, spiders, and click beetles. The larvæ of click beetles are ruinous to plant life.

According to a report made by the Biological Survey it is conclusively established that Bullock's Oriole feeds on scale insects and bark lice—a fact which was long questioned even by the observing. In Utah the oriole, with the Louisiana tanager and the black headed grosbeck, occasionally eats the buds of greasewood; and though the oriole likes honey it cannot be said to do appreciable injury in this respect. Wilson Flagg tells of an oriole's destroying seventeen caterpillars in one minute, eating only part of the inside; and there is no doubt that it kills many catalpa sphinx larvæ which defoliate our catalpa trees.

Altogether Bullock's Oriole is a prepossessing little creature; but although his nest is so inaccessible that every brood ought to fly forth in safety, unfortunately the bird is by no means common in Utah's valleys. We should do all in our power to let the charming builder sing in peace:

“How falls it, oriole, thou hast come to fly
In tropic splendor through our Northern sky?
At some glad moment was it Nature's choice
To dower a scrap of sunset with a voice?
Or did an orange tulip flaked with black,
In some forgotten garden, ages back,
Yearning toward heaven until its wish was heard,
Desire unspeakably to be a bird?”

Salt Lake City, Utah.

SUGGESTIONS TO PARENTS

CONCERNING THE PHYSICAL DEVELOPMENT OF THEIR CHILDREN.

BY DR. E. G. GOWANS, JUDGE OF THE JUVENILE COURT.

In our time, when vehemence is taken for strength and strenuous gesticulation so frequently hailed as a substitute for quiet power, it is a pleasure to note the increasing number of people who are giving attention to the educational problems which seem to be at the basis of human racial development. As parents we are beginning to think of our obligations to the future, and as is characteristic of the American people, we are asking what we should do. Will we be satisfied with transmitting to the future only whatever of virility and power have come to us from the past? or must we add to that the little within us, however little it may be, toward the enrichment of the future? I take it that there could be only the one answer to these questions, if put to the readers of this magazine.

Now, bearing upon the subject before me, let me say, first, that in educating a boy or girl we are dealing with the whole boy, living, active, responsive, becoming. A sound body lies at the basis of all human development. The body, since it is the tool through which the mind becomes manifest, is fundamental to such manifestation, it comes to be fully developed by carrying out the requirements of a fairly well defined law of growth—a law which in all probability applies to the race as to the individual. Dr. Donaldson says that education “consists in modifications of the central nervous system;” and Dr. Ross, the English neurologist, says: “The order of the development of the nervous system in the race has been from the fundamental to the accessory portions, and no

one can reverse this process with impunity in that further development of the individual which constitutes education in its widest sense." Let me explain that what is meant by fundamental is that part of the brain which controls particularly the movements of the lower limbs and trunk, or more generally those movements which are executed alike by men and the higher animals, and are really vital to existence, while by accessory is meant that part which controls the smaller muscles and finer movements of the hands, tongue, face, muscles of articulation, etc. Nature's method, according to Ross and others, is to lay a solid foundation in the development of the fundamental, and then build upon that the superstructure of accessory activities. G. Stanley Hall observes, on this point, that "nature does not finish the basis of her pyramid," but only a "part of the foundation, and after carrying it to an apex, normally goes back and adds to the foundation to carry up the apex still higher, and if prevented from so doing expends her energy in building the apex up at a sharper angle, till instability results." Which ever view is correct, this is certain, that instability and excessive irritability of the nervous system will result, if the delicate accessory mechanisms are developed at the expense of the fundamental.

Another point to which attention should be called is the influence of nutrition, taken in its broad sense, upon development. Without minimizing the value of heredity, the fact should be borne in mind that in so far as your own boys and girls are concerned, the effect of nutrition upon their development is more important. By this I do not mean simply diet, but the whole nutritive environment, including, in addition to kinds and amount of food and time of feeding, the general hygiene, clothing, bathing, sleeping, ventilation, exercise, rest, recreation, and so forth.

It will not do for parents to say, "I will leave these things to the school, and those interested in the welfare of school children." We must be active, and if necessary compel schools and school authorities to give attention to many of these things, for the school is loath to move forward—is inclined to get into grooves and ruts. You know, most teachers believe that "we are the people," and "that wisdom will perish with us," but the fact in the case is that the school is the most conservative thing in the

total environment of the child, and much of its progress has been forced upon it from the outside.

This makes it necessary that the public generally, and parents in particular, should interest themselves in all problems connected with the education of the young. What, then, can parents do that will contribute something toward the proper education of their children?

First, they can do much to insure a normal development of the fundamental part of the nervous system by informing themselves upon the nature of the law of growth, and then take such a course with their own children as to conform as nearly as possible to the requirements of that law. Some facts as to growth and development may here be helpful.

In early foetal life, the brain and nervous system take the lead in development over the other systems—alimentary, circulatory, respiratory, muscular and bony. This lead is maintained over the muscles up until seven or eight years of age, at which time the brain weighs very nearly as much as during adult life. During these early years, the sensory organs become well developed, and the neuro-muscular mechanisms concerned in balancing, walking, and talking, become fairly well developed. During this time the child's life should be as natural as it is possible to make, or rather permit, it to be. Left to herself, nature takes good care of this period. We violate the laws of development by putting the child one or two years earlier than the end of this period into school, where his normal physical activity is restrained, and he is compelled for several hours every day to sit on that modern instrument of torture, the school desk. And, too, the teachers seem to take special delight in giving the child work to do during these two years that tends to develop the accessory portion of the nervous system at a time when the fundamental, or necessary part of the fundamental, is as yet undeveloped. There is no surer way to produce instability of the nervous system, and sow the seeds that later bring forth St. Vitus dance, nervous irritability, sensitive nervous organization, and general decrease in normal activity of vital organs. What the child should have, at this time, is a free life, in the open air, developing the fundamental neuro-muscular activities—in contact with nature in company of those

of his own age—developing his sense organs, and engaging in such games as he shows an instinctive and inherent desire for. Writing, sewing, practicing on piano, or any other exercise which requires delicate muscular co-ordinations, bringing into play large brain areas, are entirely out of place during this period.

From this time on for six, eight or ten years, there is rapid growth in height and weight. The muscular and bony systems develop rapidly. The child becomes a youth or a maiden. This is the period when the youth demands reasons—he must be shown. There can be no driving at this time—he will not permit it. He can be led, persuaded, induced, but never driven. During this time, too, there is great danger of permanent injury through bad nutrition, underfeeding, lack of exercise, or improper exercise. This is the time when rational physical education has an opportunity. Games and simple gymnastics give splendid results, if properly selected and well given, during this period of active muscular development. Boys should not be permitted to engage in strenuous contests and feats of speed, strength, or endurance, of an unusual character. To subject the boy to such, when his nervous and muscular systems are just reaching full development and growth, would certainly be injudicious. The time for these things comes later. Now in all the work that we do for children, there is one matter to be kept constantly in mind—a matter which, rightly apprehended, will have much to do with our success, and that is the fact that we are educating an individual who is to become a self-governing, self-controlling, independent citizen of the world. Since one thing to be accomplished by the child is self-control we must begin the work as early as possible. If we are educating an individual to be a slave, the sooner we accustom him to the attitude a slave should hold toward a master, the better; but since self-control is sought, the sooner he begins to control himself, the better.

One purpose of the work in physical education is to develop self-control of the muscular system which is fundamental to self-control mentally and morally as well. Hartwell says:

Since physical training aims at perfecting the body as an instrument, and at rendering it the willing, prompt, and efficient servant of an intelligent mind and a sensitive and enlightened soul, it cannot be gainsaid that physical training

lies at the foundation of mental and moral training, or that it enters and must enter as a more or less prominent factor into a great number of our educational procedures. The full success or failure of physical training, therefore, does not relate simply to the size or strength of the red meat we call muscles, but is measured in part by our achievements in the domain of mind and the domain of conduct.

Again, you can do something towards the regulation of the time when children should enter school. I have already referred, in an incidental way, to this matter, but it is worthy of further attention. From what has been said concerning periods of growth, you will be prepared to agree with me when I say that in most cases children should not begin school work before they are eight years old. To begin school earlier is to subject the child to the artificial condition, and the restraint of the school room at a time when nature has ordained that he should be out in the open air and sunshine, developing the fundamental portion of his nervous system—just growing. There is too great a tendency to precocity, anyway. I mean mental precocity. A tardy mental development is not nearly so much to be feared as a tardy physical development. If parents generally were as solicitous concerning the development of fine, sound bodies, in their children, as many are concerning their advancement in the grades, it would be better. How frequently we hear mothers bemoaning the fact that Johnnie was not promoted, or that Mary will be a year behind her class in graduating. From personal observation, I feel quite sure that the average child would be very much favored by beginning his school work at eight, in preference to six which is permitted under the present law.

Again, it is a very difficult thing for the average teacher to become interested in the dull or backward child, and she devotes her attention to the bright, nervous child, the child who takes special promotions, and seems to take special delight in increasing the number of special promotions in her grade. As a matter of fact, the child who takes special promotions is generally the one who should be kept out of school half a year for each such promotion. I have in mind now a boy who was kept out of school till he was eight years old, in order that he might develop a good body and become somewhat robust. After beginning school he made

such rapid advancement that he gained special promotions, and each time that this happened, on my advice he was kept out of school half a year. Now I am satisfied that had he been permitted to go right on with the work, his health would have been ruined.

Parents should be on the lookout for signs of beginning nervous disease. The most important of these is disturbed sleep, loss of appetite, disinclination to indulge in natural forms of exercise and play, general restlessness, headache, muscular twitchings.

Children manifesting such symptoms should receive the attention of the family physician, or, if needed, a specialist, and the physician's advice should be carefully carried out. One of the symptoms named above deserves special mention—that is, disinclination to indulge in exercise, in normal play. There are many children who, if permitted will take a book and sit in a corner and read, for hours at a time without any apparent discomfort. Such a one lives too much in his thoughts, feelings and imaginations and not enough in his muscles. He should be induced to take up some form of physical activity—something that can be made attractive to him—he should not be permitted to follow his abnormal inclinations.

Further, parents, mothers particularly, should make a more careful study of the subject of dietetics. There are a great many matters concerning food-values, food combination, and so forth, that could be studied with great advantage by the great majority of mothers, whether they prepare food themselves or have it prepared under their direction.

How many women who preside over the dietetic destinies of a household know anything about the relative amounts of carbohydrates, fats, proteids there should be in a well-balanced diet for growing children? How many know any very great deal about what foods go well together, and what foods should never be given together? What are the food elements that are really indispensable? Is not over-eating as prolific of trouble as over-drinking? Should the diet of growing boys, and old men be the same? If not, why not? and what difference should there be? What effect does cooking have upon the digestibility of foods? When should there be moderation, and when abstemiousness, in the matter of food? Is a purely vegetable diet desirable or not? Should there

be a seasonable variation in the diet? Or should we eat the same foods, and in the same amounts, winter and summer? There are comparatively few diseases in which the diet is not of a great deal more importance than medicines. How many of us parents know how to regulate the diet of a patient with fever? These are just a few questions that suggest themselves on this matter of diet.

Another matter—we should be active in supporting all measures which have for their purpose the suppression and prevention of the contagious diseases. Occasionally, we see those who are not active in their support of health boards and public health officers. Preventive medicine is the medicine of the future. Physicians should be paid more for preventing disease than for curing it. Considering the large number of preventable diseases and the annual mortality therefrom, it is simply astonishing how little support public health officers receive in the performance of their duties. In fact, many seem to consider such an officer as an enemy, and do all in their power to evade the regulations he imposes upon the sick, when his only purpose is to prevent others from getting sick.

Let us as parents give to all individuals or boards, charged with the preservation of the public health, all the support that is possible. If we have any indication of contagious disease in our families, let us be the first to make it known, and place ourselves under the strictest regulations, in order that no one else may suffer disease or death from our lack of obedience to the law. We should be actuated by a keen sense of justice and right, in this matter as in all others.

Finally, support your public school authorities, as high-minded public-spirited citizens should. The greatest institution in the United States is the public school. It is the hope of the future, and needs your support. Support the Parents' Class movement in your ward. Be an active, efficient member of the class, and try to qualify yourself for the duties of enlightened parenthood.

Salt Lake City, Utah.

SELF-CONTROL *

BY WILLIAM GEORGE JORDAN.

V.—WORRY, THE GREAT AMERICAN DISEASE.

Worry is the most popular form of suicide. Worry impairs appetite, disturbs sleep, makes respiration irregular, spoils digestion, irritates disposition, warps character, weakens mind, stimulates disease, and saps bodily health. It is the real cause of death in thousands of instances where some other disease is named in the death certificate. Worry is mental poison; work is mental food.

When a child's absorption in his studies keeps him from sleeping, or when he tosses and turns from side to side, muttering the multiplication table or spelling words aloud, when sleep does come, then that child shows he is worrying. It is one of nature's danger-signals raised to warn parents, and in mercy the parent should take a firm stand. The burden of that child's daily tasks should be lightened, the tension of its concentration should be lessened, the hours of its slavery to education should be cut short.

When a man or woman works over in dreams the problems of the day, when the sleeping hours are spent in turning the kaleidoscope of the day's activities, then there is either overwork or worry, and most likely it is the worry that comes from overwork. The Creator never intended a healthy mind to dream of the day's duties. Either dreamless sleep or dreams of the past should be the order of the night.

When the spectre of one grief, one fear, one sorrow, obtrudes itself between the eye and the printed page; when the inner voice of this irritating memory, or fear, looms up so loud as to deaden

* From *Self-Control; its Kingship and Majesty*. Copyright 1889 and 1905 by Fleming H. Revell Company.

outside voices, there is danger to the individual. When all day, every hour, every moment, there is the dull, insistent, numb pain of something that makes itself felt through, above and below all our other thinking, we must know that we are worrying. Then there is but one thing to do,—we must stop that worry; we must kill it.

The wise men of this wondrous century have made great discoveries in their interviews with nature. They have discovered that everything that has been created has its uses. They will teach you not to assassinate flies with paper coated with sweatened glue, for "the flies are nature's scavengers." They will tell you just what are the special duties and responsibilities of each of the microscopic microbes with telescopic names. In their wildest moods of scientific enthusiasm they may venture to persuade you into believing that even the mosquito serves some real purpose in nature, but no man that has ever lived can truthfully say a good word about worry.

Worry is forethought gone to seed. Worry is discounting possible future sorrows so that the individual may have present misery. Worry is the father of insomnia. Worry is the traitor in our camp that dampens our powder, weakens our aim. Under the guise of helping us to bear the present, and to be ready for the future, worry multiplies enemies within our own mind to sap our strength.

Worry is the dominance of the mind by a single vague, restless, unsatisfied, fearing and fearful idea. The mental energy and force that should be concentrated on the successive duties of the day is constantly and surreptitiously abstracted and absorbed by this one fixed idea. The full, rich strength of the unconscious working of the mind, that which produces our best success, is tapped, led away and wasted on worry.

Worry must not be confused with anxiety, though both words agree in meaning, originally, a "choking," or a "strangling," referring, of course, to the throttling effect upon individual activity. Anxiety faces large issues of life seriously, calmly, with dignity. Anxiety always suggests hopeful possibilities; it is active in being ready, and devising measures to meet the outcome. Worry is not one large individual sorrow; it is a colony of petty, vague, insig-

nificant, restless imps of fear, that become important only from their combination, their constancy, their iteration.

When death comes, when the one we love has passed from us, and the silence and the lonesome and the emptiness of all things make us stare dry-eyed into the future, we give ourselves up, for a time, to the agony of isolation. This is not a petty worry we must kill ere it kills us. This is the awful majesty of sorrow that mercifully benumbs us, though it may later become, in the mysterious working of omnipotence, a rebaptism and a regeneration. It is the worry habit, the constant magnifying of petty sorrows to eclipse the sun of happiness, against which I here make protest.

To cure worry, the individual must be his own physician; he must give the case heroic treatment. He must realize, with every fiber of his being, the utter, absolute uselessness of worry. He must not think that this is commonplace,—a bit of mere theory. It is a reality that he must translate for himself from mere words to a real, living fact. He must fully understand that if it were possible for him to spend a whole series of eternities in worry, it would not change the fact one jot or tittle. It is a time for action, not worry, because worry paralyzes thought and action, too. If you set down a column of figures in addition, no amount of worry can change the sum total of those figures. That result is wrapped up in the inevitability of mathematics. The result can be made different only by changing the figures as they are set down, one by one, in that column.

The one time that a man cannot afford to worry is when he does worry. Then he is facing, or imagines he is, a critical turn in affairs. This is the time when he needs one hundred per cent of his mental energy to make his plans quickly, to see what is his wisest decision, to keep a clear eye on the sky and on his course, and a firm hand on the helm until he has weathered the storm in safety.

There are two reasons why man should not worry, either one of which must operate in every instance. First, because he cannot prevent the results he fears. Second, because he can prevent them. If he be powerless to avert the blow, he needs perfect mental concentration to meet it bravely, to lighten his course, to get what salvage he can from the wreck, to sustain his strength at

this time when he must plan a new future. If he can prevent the evil he fears, then he has no need to worry, for he would by so doing be dissipating energy in his very hour of need.

If a man do, day by day, ever the best he can by the light he has, he has no need to fear, no need to regret, no need to worry. No agony of worry would do aught to help him. Neither mortal nor angel can do more than his best. If we look back upon our past life we will see how, in the marvelous working of events, the cities of our greatest happiness and of our fullest success have been built along the rivers of our deepest sorrows, our most abject failures. We then realize that our present happiness or success would have been impossible had it not been for some terrible affliction or loss in the past—some wondrous potent force in the evolution of our character or our fortune. This should be a wondrous stimulus to us in bearing the trials and sorrows of life.

To cure one's self of worry is not an easy task; it is not to be removed in two or three applications of the quack medicine of any cheap philosophy, but it requires only clear, simple, common sense applied to the business of life. Man has no right to waste his own energies, to weaken his own powers and influence, for he has inalienable duties to himself, to his family, to society, and to the world.

(TO BE CONTINUED IN VOLUME 12.)

ONE OF OUR FAULTS.

The acts of men, we mortals are too prone
To criticise, and to excuse our own.

THEO. E. CURTIS.

Salt Lake City, Utah.



Photo Loaned by Alfred Lambourne.

The Mill on City Creek, A familiar landmark of old days in Salt Lake City.

THE PHILOSOPHERS ON CONDUCT.

BY MILTON BENNION, PROFESSOR OF PHILOSOPHY, UNIVERSITY
OF UTAH.

II.

SOCRATES.

In Athens, in Socrates' time, belief in religion and the popular sanctions of morality had decayed. The Sophists, the learned teachers of the time, had not only strengthened this popular unbelief, but had even affirmed the impotency of philosophy to arrive at any standard of truth, either in natural science or ethics. The resulting attitude towards life is summed up in the Sophistic maxim, "Man is the measure of all things." They meant by this that the individual man is the measure of all things. Let everyone then do what seems to be right in his own eyes, and especially let him seek what will contribute most to his own individual success. There is no universal standard by which conduct can be measured.

This philosophy of life, if it can be called a philosophy, is the logical basis for an irrational, egoistic individualism; an individualism that is intolerable in any respectable philosophy.

Socrates threw the whole weight of his personality and philosophic power against this doctrine of the Sophists. He sought to substitute for the worn-out, mythological sanctions on the one hand, and the moral chaos of the Sophists on the other, a moral philosophy grounded in universal reason, of which he found the germ in the minds of all men. His aim in teaching was, by his conversational method, to bring distinctly into consciousness these sub-conscious universals. This manner of teaching he called a process of giving birth to ideas, and he called himself a spiritual mid-wife.

Socrates was not a business man, neither was he a politician. As a moral philosopher, seeking to bring to light the common ideals of life and universal standards of conduct, he counted not the consequences to himself. The conservative leaders in Athens, failing to understand Socrates, identified him with the skeptical Sophists, and accused him of corrupting the youth. By his exposure of the ignorance and pretensions of the Sophists, the radical leaders, he had likewise incurred their enmity. The devotion of his pupils was insufficient to save Socrates from being crushed between these opposing masses of prejudice and hatred. His own frank admissions, and his expressed determination to continue his divine mission of teaching the youth of Athens only made his fate more certain. After he had been condemned to drink the hemlock, he refused opportunities to escape, holding that duty required him to submit willingly to the law of the state. From the time of his imprisonment to that of his execution, he conversed freely with his pupils on the problems of life, death, and immortality. The story of these last hours, as given in Plato's *Apology*, illustrates a calmness and resolution, in face of the most supreme peril, that are unsurpassed in human history. The life and death no less than the teachings of Socrates have immortalized his name, and made him one of the great historical types of the ideal life. All subsequent schools of ancient European philosophy were proud to support their ethical teachings by reference to the life and teachings of Socrates.

He was not the author of a developed system of philosophy, but of a philosophical method. He professed to be wiser than the Sophists only in that he, unlike them, was conscious of his own ignorance. He did not, however, feel himself forever bound to this state of ignorance. He believed most firmly in the possibility of a moral philosophy, and himself developed the foundation for it.*

Socrates left no writings. We are therefore dependent upon his contemporaries, his pupils, and subsequent authors, for our knowledge of both his life and his teachings. The most direct and complete information comes from two of his pupils, Xenophon and Plato. The former was a historian and practical man of affairs.

* See *Utah Educational Review*, January, 1908.

It was the life of Socrates and the practical side of his teachings that appealed most to Xenophon. Plato, on the other hand, was the greatest of the speculative philosophers, and we look to him for an exposition of the philosophical teachings and method of Socrates. The selections that will appear in the next number are from Xenophon's *Memorabilia of Socrates*.

Forest Dale, Utah.

THE CHURCH AND THE SCHOOL.

The school and the house of worship, those effective instruments of civilization and culture—spring up like magic wherever the Latter-day Saints plant their colonies. The illustration shows the new Latter-day Saints meeting house at



Photo by George Albert Smith.

Meetinghouse at Kirtland, New Mexico.

Kirtland, New Mexico. The brick were laid by two young men about sixteen years of age, and the expenses for material, as is usual with this people, were mostly donated by the local members of the Church. The Church as a whole has spent many thousands of dollars during late years in the building of places of worship, in the missions of the world and at home.

THE WORLD'S GREAT RELIGIONS.

BY PROF. LEVI EDGAR YOUNG, OF THE UNIVERSITY OF UTAH.

MOHAMMEDANISM.

1.—THE ARABIANS.

Says Washington Irving:

During a long succession of ages, extending from the earliest period of recorded history down to the seventh century of the Christian era, that great peninsula formed by the Red sea, the Euphrates, the Gulf of Persia, and the Indian ocean, and known by the name of Arabia, remained unchanged and almost unaffected by the events which convulsed the rest of Asia, and shook Europe and Africa to their centre. While kingdoms and empires rose and fell; while ancient dynasties passed away; while the boundaries and names of countries were changed and their inhabitants were exterminated or carried into captivity, Arabia, though its frontier provinces experienced some vicissitudes, preserved in the depths of its deserts its primitive character and independence, nor had its nomadic tribes ever bent their haughty necks in servitude.

The Arabs carry back the traditions of their country to the highest antiquity. Arabia was peopled, they say, soon after the deluge by the progeny of Shem, the son of Noah, who gradually formed themselves into several tribes. All these primitive tribes are said to have been either swept from the earth in punishment of their iniquities, or obliterated in subsequent modifications of the races, so that little remains concerning them but shadowy traditions, and a few passages in the Koran. They are occasionally mentioned, in oriental history, as "the primitive Arabians," the "lost tribes." Irving continues by taking the traditions of the Arabs, and tells how Kahlán, or Joctán, a descendant of Shem, became the father of the Arabic race, and how later Hagar and Ishmael, exiled from the patriarchal home of Abraham, were received kindly

by wandering tribes in northern Arabia. The Arabs, before the dawn of Islam, were wandering tribes who understood the "personality of law." Each tribesman was bound to avenge the blood of his fellow tribesman. There was constant warfare among them, and this ceased only at certain times during the year, when for the sake of the gods a peace would be proclaimed. Each tribe had its god to whom sacrifice was offered. This was generally a female god, which is typical of all the older Semitic religions. The lower gods presided over the forces of nature, and were represented as gigantic men. Every household had its god, which was called Allah. The god of all the gods was also Allah, who dwelt in heaven. This being was an abstract personage who inspired no ideals, nor incited to noble action. The Arabs were also star worshipers, and offered sacrifices to their gods. Their polytheism had the same effect upon them as polytheism has had on all peoples. No high standard of morality resulted from it, but, on the other hand, a very low standard of moral law was the result. They were very idolatrous, and it was the mission of Mohammed to teach them the principles of monotheism.

2.—MOHAMMED.

Toward the close of the sixth century, A. D., when the Germanic peoples had settled permanently in northern Italy and in France, and when they had accepted the doctrines of Christ, as they had been interpreted by the fathers of the church, there was born in Mecca, of Arabia, one of the most remarkable characters of history. Mohammed, born about 570 A. D., came of a good family, but was left an orphan in early childhood, and was placed under the care of relatives, who reared him as a herdsman. It was during his youth that he made extensive trips to Syria and Palestine, where he came in contact with Judaism, and heard the doctrines of Christ as taught by traveling monks. Impressed with what he had heard, Mohammed began the study of Judaism under a Jewish sect of the Hanifs who lived near Mecca. His thoughts, however, were turned to the vocation of merchant, and in going and coming from Syria, he became acquainted with a beautiful and wealthy woman, whom he afterwards married and who was the first convert to his doctrine. He continued his work

as a merchant, going from country to country, until nearly forty years of age, when he began to withdraw from society and to incline toward an ascetic life. He was naturally possessed of a pensive nature, and, even in his youth, was said to have received visions, and to have seen wonderful things in strange dreams and fancies. Withdrawing to a great mountain, not far from Mecca, known as the Hira, Mohammed began his life of prayer and fasting, and one day when on the highest peak of the mountain, the angel Gabriel appeared to him. The heavenly messenger unrolled a scroll which he made Mohammed read. "I cannot read," said the man. Answering, the angel said, "Read, in the name of thy Lord, who created man from a drop. Read, for thy Lord is the Most High, who hath taught by the pen, hath taught to man what he knew not. Nay, man walketh in delusion when he deemeth that he sufficeth for himself; to the Lord they must all return." He was advised "to rise and warn."

From this time on Mohammed had revelations. He began preaching to the people in Mecca that the only true and living God had spoken to him, and had called his last great prophet. His new doctrine brought upon him the wrath of the people, and he was soon driven from Mecca, whence he went to Medina. This journey to the more peaceful city is called the Hegira, and is taken by his followers to begin a new era. From this year the Mohammedans still reckon time. In Medina, Mohammed became a powerful person. He set up a theocracy, and in a few months had a large following who took up arms against his enemies in Mecca. After a war of some eight years, Mohammed re-entered Mecca and established it as the religious center of Arabia. The neighboring chiefs soon submitted to him and accepted the new faith of Islam (submission to God.) In the year 632 the prophet of Islam made his last journey to Mecca. With a large army he marched to the borders of Syria, receiving the homage of Syrian princes; and, returning southward with a band of pilgrims, possibly one hundred thousand followers, he made for his native city. Before entering Mecca he delivered to his people the ninth sura, wherein "he renounces peace with all unbelievers, heathens, Jews and Christians, and declares perpetual war against the infidel." The following is in part his declaration before the assembled multitude:

THE DECLARATION OF IMMUNITY.

A declaration from God and his apostle, unto the idolaters, with whom ye have entered into league. Go to and fro in the earth securely four months, and know that ye shall not weaken God, and that God will disgrace the unbelievers. And a declaration from God and his apostle unto the people, on the day of the greater pilgrimage, that God is clear of the idolaters, and his apostle also. Wherefore if ye repent, this will be better for you; but if ye turn back, know that ye shall not weaken God: and denounce unto those who believe not a painful punishment. Except such of the idolaters with whom ye shall have entered into a league, and who afterwards shall not fail you in any instance, nor assist any other against you. Wherefore, perform the covenant which ye shall have made with them, until their time shall be elapsed; for God loveth those who fear him. And when the months wherein ye are not allowed to attack them shall be past, kill the idolaters wheresoever ye shall find them, and take them prisoners, and besiege them, and lay wait for them in every convenient place . . . O true believers, verily the idolaters are unclean; let them not, therefore, come near unto the holy temple after this year. And if ye fear want by the cutting off trade and communication with them, God will enrich you by his abundance, if he pleaseth, for God is knowing and wise. Fight against them who do not believe in God, nor the last day. . . . The Jews say Ezra is the Son of God, and the Christians say that Christ is the Son of God. . . . They take their monks and priests for their lords besides God, and Christ, the Son of Mary; although they are commanded to worship one God only. . . . On the day of judgment their treasures shall be intensely heated in the fire of hell, and their foreheads and their sides and their backs shall be stigmatized therewith; and their tormentors shall say, 'This is what ye have treasured for your souls; taste, therefore, that which ye have treasured up. . . . O true believers, wage war against such of the infidels as are near you, and let them find severity in you, and know that God is with those who fear him.

Mohammed died in the eleventh year of the Hegira, or 632 A. D. His successor was Abu Beker, who prosecuted the war against the infidel with vigor, and under him began the great Mohammedan conquest which was finally checked in Europe on the battlefield of Tours, 732 A. D.

During the seventh century, the Arabs had established a great empire with its capital at Damascus, and from that city as a center all Arabia, Persia, Syria, and Egypt were ruled, and eventually, in the early part of the eighth century, most all of the land of Spain.

3.—THE KORAN.

The sacred book of Islam is the Koran. The word is derived from the Arabic verb *Karaa*, which signifies that which ought to be read.

The syllable Al in the word AlKoran is the definite article the. The Koran is made up of one hundred and fourteen chapters, called Surahs, arranged very loosely together. The book comprises all the recorded sayings and so-called revelations of Mohammed, which for nearly fifteen hundred years have been the absolute law and gospel of the Mohammedan religion. According to the Mohammedans, the revelations came direct from God and were couched in a language easily understood. They were first delivered orally, but after the prophet's death, his disciples inscribed them on palm leaves, bits of wood, and other articles used for writing material. The book on the whole is very uninteresting, and contains doctrines that are anything but ideal and inspiring. In fact, the whole work of Mohammed seems to be the bold attempt of adapting Judaism and Christianity to the Arabs.

* * * The power and personality of the man must be left as a problem of psychology.

4.—RELIGION OF MOHAMMED.

Whether or not Islam is an outgrowth of Judaism and Christianity is a much discussed question. Herbert Spencer in his *Psychology* traces all religions back to the worship of the ancestors of a people. The fathers of a clan or tribe are made gods, and they are worshiped as embodiments of great spiritual powers. Every person that has ever lived has a perception of the infinite, and this makes him long to know what lies beyond this world and life. This statement of Spencer's accounts possibly for the polytheism of the Arabs before Mohammed lived, but does not explain the problem of Islam. We know from Mohammed's life that he came in contact with tribes of Jews from whom he must have learned the old Mosaic law. On the other hand, his travels into Syria and along the Mediterranean coast would throw him with the Christian communities, from whom he would hear much about Jesus Christ and Paul the Apostle. It appears to us quite certain that Mohammedanism is in no sense an outgrowth of the old religion of the Arabs. It was evidently the result of a superstitious interpretation of Christianity and the old religion of Judaism combined. The German historian Frederick von Schlegel suggests that the expectation which the Jews still entertained of the future

coming of a deliverer and prophet might have operated very powerfully on the mind and imagination of Mohammed. Carlyle suggests that Mohammedanism is Christianity adapted to a poor, inferior people by one who was a genius and prophet.

The principal dogma of Islam (which means submission) is: "There is but one God and Mohammed is his prophet." We have here a monotheism resembling that of Judaism. Allah is Yahwe or Jehovah, the God of Israel. Sura 112 of the Koran reads: "God is God: the eternal God: he begeteth not, neither is he begotten: and there is not any one like unto him." Again do we get the Mohammedans view of God in the celebrated "throne verse" one of the most sacred in the Koran:

God. There is no God but He, the Ever-Living, the ever silent seizeth Him not, nor sleep. To Him belongeth whatsoever is in the earth. Who is he that shall intercede with Him, unless by his permission? He knoweth what (hath been) before them, and what (shall be) after him, and they shall not compass aught of His knowledge save what He willeth. His throne comprehendeth the heavens and the earth, and the care of them burdeneth Him not. And He is the high, the Great.

Mohammed taught the existence of paradise and hell. To paradise go those whose deeds are pronounced pure and righteous by Allah and his angels. There the good live by beautiful, flowing rivers, "where grow fragrant flowers and delicious fruits." But the "people of the left hand," the bad, in other words, "they shall dwell amidst burning wind and scalding water, and a shade of blackest smoke, not cool and not grateful."

Of the day of resurrection, the Koran says:

When the earth is shaken with her shaking,
And the earth hath cast forth her dead,
And man shall say, "What aileth her?"
On that day shall she tell out her tidings,
Because thy Lord hath inspired her,
On that day shall men come one by one to behold their works,
And whoever shall have wrought an ant's weight of good shall behold it,
And whoever shall have wrought an ant's weight of ill shall behold it.

In speaking of the reward of the righteous, the Koran teaches:

When one blast shall be blown on the trumpet,
And the earth shall be raised, and the mountains broken to dust with one breaking,

On that day the Calamity shall come to pass:

And the angels on the sides thereof; and over them on that day, eight of the angels shall bear the throne of God.

On that day ye shall be presented for the reckoning; none of your secrets shall be hidden.

And as to him who shall have his book given to him in his right hand, he shall say, "Take ye, read my book."

Verily, I was sure I should come to my reckoning.

And his shall be a pleasant life

In a lofty garden,

Whose clusters shall be near at hand.

"Eat ye and drink with benefit, on account of that which ye paid beforehand in the past days."

The wicked, however, will bear a great burden and punishment in the life to come:

But as to him who shall have his book given to him in his left hand, he shall say,

"O would that I had not had my book given to me,

Nor known what was my reckoning.

O would that my death had been the ending of me.

My wealth hath not profited me.

My power is passed from me."

"Take him and chain him,

Then cast him into hell to be burnt,

Then in a chain of seventy cubits bind him:

For he believed not in God the Great,

Nor urged to feed the poor;

Therefore, he shall not have here this day a friend,

Nor any food save filth

Which none but the sinners shall eat."

The Koran expressly forbids idolatry in any form, and this accounts for the absence of pictures of men and animals in all the noted Mohammedan buildings of the world.

Mahammed accepted all the prophets of the Old Testament, and believed that Jesus Christ was a prophet, but not the Redeemer of the world. Hence we find nothing about the Trinity in the Koran. In fact, it opposes the Christian doctrine of the Godhead. Mohammed also taught the doctrine of predestination, something as was taught by Calvin nearly a thousand years later. One of

the most important duties of the Mohammedan is to pray. A form of prayer in the Koran, corresponding to the Lord's prayer in our Bible, runs:

IN THE NAME OF GOD, THE COMPASSIONATE, THE MERCIFUL.
 Praise be to God, the Lord of the worlds,
 The Compassionate, the Merciful.
 The King of the day of judgment.
 Thee do we worship, and of Thee seek we help.
 Guide us in the right way,
 The way of those to whom Thou hast been gracious,
 Not of those with whom Thou art wroth, nor of the erring.

The five most important duties imposed on the faithful Mohammedan are: 1. The belief in Allah and his prophet Mohammed. 2. Five times each day must he stand facing Mecca and utter a formal prayer. 3. He must give alms, which in Mohammed's time were used in war. 4. He must fast at certain fixed times. 5. He must make his annual pilgrimage to Mecca.

Such in brief is Islam. Gibbon and Carlyle put Mohammed among the greatest prophets of history, while Voltaire and Luther denounce him as the greatest imposter in the history of Christendom.

There are, at the present time, according to Dr. Crawford H. Toy, of Harvard University, some two hundred million followers of Islam. Most of them live in Arabia and northern Africa.

Salt Lake City, Utah.

STRENGTH FOR TODAY.

Strength for today is all we need,
 As there never will be a tomorrow;
 For tomorrow will prove but another today,
 With its measure of joy and sorrow.

Then why forecast the trials of life
 With such sad and grave persistence,
 And wait and watch for a crowd of ills
 That as yet have no existence?—*Selected.*

DANCING.

BY PROF. A. M. MERRILL, LATE SUPERINTENDENT Y. M. M. I. A.
OF THE CASSIA STAKE OF ZION.

When the pioneers were crossing the plains, the sadness and dreariness of their condition was to a considerable extent dispelled by the rich consolations of their great faith; and perhaps to no lesser extent by the various forms of amusements introduced by their leader. President Brigham Young fully understood that if the people's minds were withdrawn from their pains and sorrows, they would be better able to cope with the hardships and vicissitudes of their unprecedented pilgrimage.

One of the characteristic amusements was the "dance." After the weary day's journey, it was the usual order, supper being over, for the violinist to start up the music, and the people, old and young, to regale themselves for an hour or two in the pleasures of the dance. No fancy balls, these, but the joyous mingling of sturdy yeomanry, the happy re-union of Christ-made brothers and sisters, in the innocent pastime of the dance. Brilliancy and elegance were perhaps wanting; dress-suits and evening-gowns were unknown; but modesty, sweetness, good-cheer, were there; and for a little while, at least, these exiles were able to shake off the worrying cares of life.

After the arrival and settlement in Salt Lake Valley, the dance was continued as one of the most suitable relaxations of the Saints. Neither the physiological nor psychological necessity of this particular amusement interested the Pioneers. Sufficient it was for them to know that it was innocent, and that it made them feel better. It rested their bodies and enlivened their spirits. It gave them an opportunity to say a kind word and pay a cheery compliment to a friend and neighbor; and, above all, it helped to make clear and distinct the roseate picture of the future, whose

outlines the desolateness and barrenness of the desert wild were ever striving to obliterate.

The philosophy of it all was now and then given by their sagacious leader in such words as these:

I want it distinctly understood, that fiddling and dancing are no part of our worship. The question may be asked, what are they for, then? I answer, that my body may keep pace with my mind; my mind labors like a man logging, all the time; and this is the reason I am fond of these pastimes,—they give me the privilege to throw everything off for awhile, and shake myself, that my body may exercise and my mind rest. What for? To get strength and be renewed and quickened and enlivened and animated, so that my mind will not wear out.

And again, at another time:

Some wise Being organized my system and gave me capacity; put into my heart and brain something that delights, charms, and fills me with rapture at the sound of sweet music.

This experience of President Young is one that comes to every human being, and the natural expression of this rapture is in the rhythmic, graceful movement of the body in dancing. No other form of amusement gives such complete expression of this emotion.

It is well known that most of the creeds of Christendom condemned early this wholesome and refreshing pastime, which the genius of poets, the wisdom of philosophers, and the good common-sense of lay men, of all ages, have advocated. Homer* called it "the sweetest and most perfect of human enjoyments." Locket† said, "the effects of the dance are not confined to the body; it gives the young not mere outward gracefulness of motion, but manly thoughts and a becoming confidence." Another has said, "the force of imitation or contagion—one of the most valuable forces in education—is also much increased by the state of exhilaration into which the dance puts the system." G. Stanley Hall‡ maintains that "we need a great, general revival of the art of dancing." He finds in dancing an adequate response of body and soul to the rhythm sense in humanity. "Rhythm," says

* Homer, greatest Grecian poet: flourished about 1000 B. C.

† John Locke, great English philosopher, 1632-1704.

‡ G. Stanley Hall, noted scientist of to-day. President of Clark University, Mass.

he, "is one of the big words in education." "It is one of the great laws of the Universe."

That the creeds put a ban upon dancing is not at all strange, as the art was sadly prostituted by its devotees. It lends itself readily to baseness, when practiced by the unclean. Religionists in the world today condemn its practice among the Latter-day Saints, because they are incapable of conceiving the spirit and beauty in which it is indulged by us. President Young used to say:

"Those who cannot serve God with a pure heart in the dance, should not dance." "If you wish to dance, dance; and you are just as much prepared for a prayer meeting after dancing as ever you were, if you are saints." "If you desire to ask God for anything, you are as well prepared to do so in the dance, as in any other place, if you are saints."

It is in this spirit that the Latter-day Saints have ever engaged in this recreation; and it is in this spirit in which the art must ever be practiced. Other concomitants may change, but this element must ever remain the same.

And it is well, too, we think, to perpetuate all other good elements that have elevated this form of amusement. Wherever dancing has been indulged in by refined and cultured people, there have been other fundamental constituents. In a modern compendium of social forms, a writer makes this statement:—"The general effect of the *brilliancy*, *beauty* and *elegance* of a ball is to elevate rather than to deprave the mind."

It is these elements of brilliancy, beauty and elegance, that we consider worthy of retaining and embellishing. It may be that the dances in which our fathers and mothers engaged upon the plains can hardly be spoken of as having been brilliant, but we venture the statement that they were just as brilliant as the circumstances and conditions could make them. Beauty we know was there, for we have often been told how our fathers came out in their best linens and jeans, and how our mothers prided themselves on their neat linsey and calico dresses. That grace and elegance must have characterized their movement has been manifested to us on many occasions since, when we have danced in the same set as these "Old-timers," and have been put to shame when we have compared our awkward, ungainly movements with their elastic and graceful steps.

Brilliancy, beauty and elegance are elements of the dance which the Latter-day Saints have desired to perpetuate. Candle-dips, kerosene, acetylene and electricity mark characteristic stages of ball-room brilliancy. The young people of the Church who attended, in June, the reception given Religion Class workers, or that given the Improvement workers in Whitney Hall, have a very adequate conception of a brilliant ball-room. They have, too, in their minds a picture of beauty, as they recall hundreds of young people, with healthy, robust physiques, fresh, clean, and neatly clad, gliding to and fro in consonance with the music. These parties seemed to us models of their kind. In all the wards of Zion, let us imitate their good features.

Let us make our ball-rooms as brilliant as possible; light is a grand and beautiful thing. It promotes purity of thought and action. Let us have as much beauty as possible; the room large, airy and cheery; clean, fresh walls with a beautiful picture, here and there; tasty decorations, on occasion; above all, let innocence, vigor, beauty, shine forth from the countenances of our young people, and let modesty, delicacy and refinement be manifested in their attire; let purity, elegance, and culture characterize our every thought and movement in the ball-room. To heighten the effect of beauty and elegance, let us cultivate the spirit of courtesy, chivalry, gallantry, that have characterized our inaugural balls, and state functions from our earliest history. They who have seen pictures or read accounts of the colonial balls have images of gallantry, politeness and civility, that are well worth cherishing. A picture of a colonial ball came to my mind recently when I read this extract from Ruskin, in the July number of the *Ladies' Home Journal*.

I wish there were a true order of chivalry for our youth * * * in which boys and girls would receive, at a given age, their Knighthood and Ladyhood, by true title; attainable only by certain probation and trial, both of character and accomplishment; and to be forfeited on conviction, by their peers, of any dishonorable act.

If this Knighthood and Ladyhood were attained, how appropriately could it be manifested in our dancing parties!

Oakley, Idaho.

“SALUTE NO MAN BY THE WAY.”

BY PRESIDENT RUFUS K. HARDY OF THE NEW ZEALAND MISSION.

After traveling among the Maoris, natives of New Zealand, one is not surprised at the Prophet Elisha, when sending Gehazi to the son of the Shunamite woman, commanding him to “Salute no man by the way.” And again, when Christ sent forth the seventy, we find this same strange command, “Salute no man by the way.”

The Maoris, you will understand, are descendants of Israel.



Transporting the Company Overland.

How do we know? Well, about six hundred years, B. C., Lehi, an Israelite, and his colony left Jerusalem, and by the power of God were led to a land of promise, America. Several hundred years after their landing in America, one Hagoth built ships and set sail on the great ocean now called the Pacific Ocean. According to history, some of these were no more heard of until we trace through tradition their landing at Hawaiki. From Hawaiki the Maoris' forefathers came to New Zealand, in large canoes. They had not with them the sacred records of Israel, but customs and traditions were handed down from generation to generation, consequently we do not wonder at finding many Israelitish customs among them, and particularly the one of greeting, which explains, "Salute no man by the way."

Picture No. 1 shows a company being transported from the landing place to the village which is some miles inland. Upon nearing the *pa*, or village, a messenger is sent forward with the news that the visitors are approaching. In return the hosts dispatch a member of their own tribe, practically void of clothing, bearing in his hand a token or symbol from his people. Upon approaching the visiting party, he indulges in the old time dance of welcome, together with the *pukana* which is nothing more nor less than a pulling of the most horrible faces imaginable, a rolling of eyes, and a protruding of the tongue. Children are taught this from their infancy, so that men are past-masters in the art. Then, casting his token at the feet of the visitors, he retreats, always with his face to the visitors and his back to his own tribe until within a short distance of the *marae*, or village campus.

The token, a green branch or bunch of *huia* feathers, anciently signified peace, love, and good welcome to the visitors; the stone ax, or *mere*, or piece of flax tied tightly into a knot, on the other hand, meant that differences existed between the tribes which only wise counsel or battle could overcome.

The Maori, without a written language, still has a high sense of etiquette and proper decorum, especially towards his visitors, so that their human calling cards, upon state occasions, are just as essential as are embossed and engraved ones.

The messenger slowly retreats until lost in the midst of a company of women and girls (Picture No. 2) who approach, wav-

ing green branches and singing the Maori *waiata*-songs of welcome, which are accompanied by their lusty and long-drawn out cries of, *Haere mai! Nau mai!*

The women, still dancing, retreat, and their places are taken by from fifty to one hundred, practically naked men who dance the ancient war dances, and they are many and varied as were their battles, so that each posture and change of attitude is to remind all present of the deeds of valor of their sires, upon occasions which are too well remembered by the now living and peaceful remnant of Maoridom.

This welcome ended, portraits of the departed chiefs of the



Singing Songs of Welcome.

tribe are conspicuously displayed, and the *tangi*, or wail, is heard. This, from some distance, sounds like the noise numerous mosquitos make in swamps, at night. But when near, it is the most melancholy, sad, and pathetic sound one ever heard. Through the crying come the broken words of anguish for those who have departed. Truly it is as “Rachel weeping for her children, and would not be comforted.”

The *tangi* ended, the chiefs belonging to the village proceed with long and eloquent speeches of welcome, which in turn are answered by the visiting chiefs, after which the people of the village form in line to permit as speedily as possible the real saluta-

tion, or *hongī* to take place. Very often victuals, and in some instances beds are provided the visitors before this part of the ceremony is reached, depending upon the length of *korero*, or talk, to be indulged in. The *hongī* always comes after all matters have been amicably settled, and is the form of salutation handed down for many generations, and consists in the greeting parties clasping right hands and pressing their noses together, strength of the pressure denoting the strength of love, and unless tears from both



The Maori Form of Salutation.

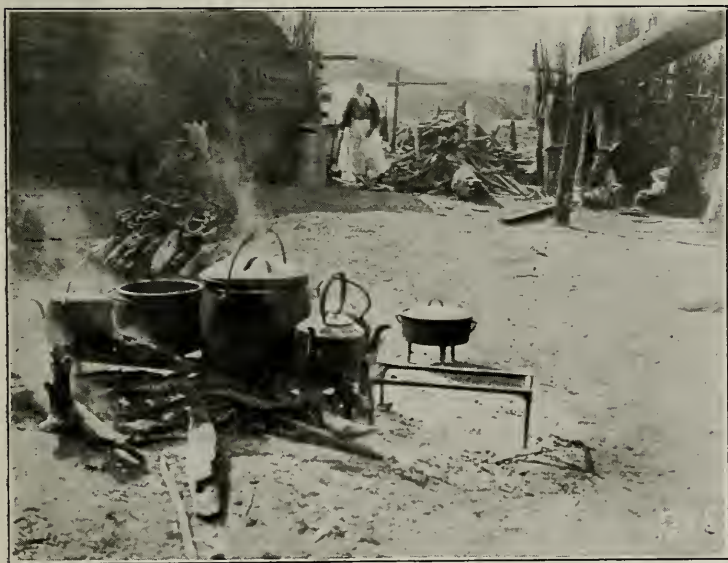
freely flow, accompanied by low spoken or chanted words of condolence, love and cheer, the greeting is one not characterized by much love.

In the case of relatives meeting after a separation, particularly where deaths have occurred during this time, the *hongī*, or nose pressure, lasts from five to ten minutes with each person. In a line such as you see in Picture No. 3, where there are hundreds of guests to be greeted by hundreds of hosts, the native

suppresses his strong desire and curbs his overflowing love until the operation is one of from ten to thirty seconds for each individual, and by the time you have pressed noses with two hundred people you can truly say that the injunction, “to greet no man by the way,” was a God-given one.

Picture No. 4 represents some of the cooking utensils of the Maori. Those in the fore-ground, pots, etc., are modern ones brought to him by the *pakeha*. They are used mainly for the preparation of foods of a liquid nature. Anciently, his method of procuring hot water was by placing water in a hollowed log, and throwing hot stones into the water until it was the required temperature.

The Maori oven, or *hangi*, is the treasure and gift of his forefathers to him. This method of cooking food is a very successful one, and consists in first digging a pit, the depth of which is governed by the quantity of food required; then placing, properly, wood in the pit so that when ignited it will burn clean and leave no charred or smoking ends. Upon this wood is placed stones,



Maori Cooking Utensils.

which are selected by the Maori for their hardness and heat-retaining qualities. In the picture you will notice there are upon the heap, horse shoes and scrap iron, which the modern Maori finds to answer as well as stones. As the wood burns, the stones fall to the bottom, and when the wood is consumed, are at white heat. Then over the whole is placed a layer of aromatic leaves; then a layer of potatoes; next a layer of meat; then a layer of sweet



Products made by the Sisters of the Relief Society.

potatoes; then a layer of fish. All this is held in place by flax neatly woven, and which surrounds the pit giving it the appearance of a short smoke-stack. Then, over all this is poured several gallons of water, and the steam thus generated is made, by covering the whole with flax and dirt, to deliciously cook the meal in such a way that none of its juices or flavors are lost. Picture No. 5 represents work done by sisters of the Relief Society.

Aukland, N. Z.

EDITOR'S TABLE.

A VITAL QUESTION.

A physician who desires to "know the gospel," which he is convinced is true, asks that he be given a correct answer to an important question, that he may learn the consistent position to be taken on the matter from the standpoint of a Latter-day Saint.

He states that, being a physician, he is in a position to hear expressions directly from individuals themselves, upon the question which he considers truly vital. It is upon the subject President Roosevelt has denominated race suicide. The doctor is authority for the statement that a great many people, even among the Latter-day Saints, hold to the view that parents should control the size of their families; that they should not be the means of bringing children into the world unless "they are able in every way to provide for their children's wants in keeping with modern requirements;" that prevention of birth is justifiable, even where parents are in strong physical health, provided criminal measures are not resorted to. He admits that, without doubt, there are ways by which it is possible, without resorting to recognized criminal measures, to limit one's family practically as absolutely as is being done in France.

He then asks, "Is it proper and right in the sight of God for parents intentionally to prevent, by any means whatever, the spirits, the sons and daughters of our Heavenly Father, from obtaining earthly tabernacles? I have, of course, only reference to parents lawfully married, and specifically to Latter-day Saints."

In a general way, and as a rule, the answer to this question is an emphatic negative. I do not hesitate to say that prevention

is wrong. It brings in its train a host of social evils. It destroys the morals of a community and nation. It creates hatred and selfishness in the hearts of men and women, and perverts their natural qualities of love and service, changing them to hate and aversion. It causes death, decay, and degeneration instead of life, growth, and advancement. And finally, it disregards or annuls the great commandment of God to man, "Multiply and replenish the earth."

I am now speaking of the normally healthy man and woman. But, that there are weak and sickly people who in wisdom, discretion and common sense should be counted as exceptions, only strengthens the general rule. It is not necessary to go into detail concerning the wisdom of prevention in these cases, only to say that in my estimation no prevention, even in such cases, is legitimate except through absolute abstinence.

There is also a kindred evil which has far too many advocates among the young men of the Church. It is the growing tendency to delay marriage, often ending in final celibacy. This is growing to be one of the greatest social evils of our country, and its baneful influence has not escaped our own people. This affects most those who can financially best afford to marry: the so-called better and more intelligent class of young men, the thrifty class, from whom it is perhaps most to be desired that they should be the parents of the coming generation. Good authorities have said that except by emigration there is almost no increase of population in this country. Statistics testify that nearly half who are born, die before maturity; and that therefore to maintain our present population, which in America can in no sense be said to be over-crowded, it is the duty of every physically mature and mentally and morally sound man to marry and have children. But what is the fact? There are multitudes of married people who through selfishness and prevention either have no children, or at most one or two; and in addition to this, there is an increasing number of men who delay marriage until they become celibates, which often means moral degenerates. In a land of opportunities like ours, it is not legitimate for men holding these qualifications to excuse themselves, on financial grounds, either for delay in marriage; or, married, for prevention of the birth of children. It is a cowardly

expedient, displeasing in the sight of God, and a most serious evil as well as social loss to the community and the nation.

JOSEPH F. SMITH.

CLOSE OF VOLUME ELEVEN.

This number closes volume eleven of the IMPROVEMENT ERA; it has marked the highest circulation in the history of the magazine. We are thankful to our friends for the loyal support extended to our publication. To the officers of the Y. M. M. I. A. and the presidents of Seventies we extend sincere thanks for their help in obtaining subscribers, and trust they may prove as energetic and loyal in this respect for volume twelve. We all owe a debt of gratitude to the writers who have contributed their best efforts to the pages of the ERA. We call the attention of our readers to the good things in the announcement of volume twelve in this number, and invite them to renew their subscriptions on the blank found in the advertising pages. We solicit the co-operation of all to make the ERA a greater power for the great cause which it represents.

MESSAGES FROM THE MISSIONS.

The report of baptisms for July in the Scandinavian mission is given by President Soren Rasmussen as follows: in Copenhagen 11; in Aarhus 2; in Aalborg 3; in Christiania 10; Bergen 2; Trondhjem 1. He writes President Penrose of the British Mission that the prospects for the future are very encouraging.

Elder John Loosely, of Clarkston, Utah, died in Europe on July 29. He had been laboring as a missionary in the Swiss and German Mission for more than thirty months, doing faithful service. The remains were sent from Cologne, August 3, in charge of Elder Archie Willey. Elder Loosely leaves a wife and

six children who have the heartfelt sympathy of all their friends in the death of their husband and father.

President Charles G. Jarman of the Bristol Conference, England, writes, August 13: "The work of the Lord is growing in this part of the vineyard. The month of June was the banner month for the Bristol Conference, the average labor for each elder being as follows; tracts delivered from door to door, 1,828; books distributed, 70; gospel conversations, 198. The semi-annual conference was held on the 24th of May, and all the elders expressed themselves as pleased with the work in which they are engaged."

The *Millennial Star* calls attention to a letter written by a non-"Mormon" which appeared in the Bradford *Daily Telegraph*, August 14, in relation to the Horton Lane Chapel, one of the largest places of worship in Bradford, and which belongs to a branch of the Methodists, once very popular but now no longer able to support a minister. It is, therefore, closed, and the question has been asked, "What is to become of Horton Lane Chapel?" Several suggestions have appeared in the *Telegraph*, and the latest quoted in the *Star* is from Mr. J. M. Shilling. He suggests that the church be handed over "either as a gift, or on an extended lease at a reasonable rent to the 'Mormons.' It would then stand a chance of becoming a House of Light and Power, so much needed in this city. This hitherto ostracised people, the Latter-day Saints, are the most real progressive section of the Christian Church, and money is not a question with them. They have in this district a membership of 700 or 800 with twenty-five ministers; collections are not known amongst them; they ask no help from outside; yet they pay their way. I heard their president say a short time ago, reading the yearly report, that every member in his district was accounted for every Sunday, except the sick, who sent a note stating reason of absence; a proof of the vitality that in them is. I know that they are opposed by the clergy and ministers of the day. But why? In the week-day school the principal and all the teachers are members of the 'Mormon' Church, and the sons and daughters of Church of England clergymen, sidesmen, doctors, lawyers, and the wealthy of the district in which it is situated are amongst the pupils. Surely what is good for these would be good for the people in general. Yours, etc., J. M. Shilling."

In June, 1908, it was ten years since Elder Ben E. Rich was called to pre-side over the Southern States mission. On August 28, he published his farewell to the Saints and missionaries of that mission, having been appointed to succeed Elder J. G. McQuarrie as president of the Eastern States mission, with headquarters in New York. Elder Charles A. Callis, formerly superintendent Y. M. M. I. A. of Summit stake, later president of the Florida Conference, and recently of the South Carolina Conference, has been called to succeed Elder Rich, and has published his greeting under date of August 28. In it he says, concerning the labors of President Rich:

During his administration 25,000 Books of Mormon have been sold; 15,000 Orson Pratt's works; 160,000 Voices of Warning; 150,000 Durants; 25,000 song books; and 40,000 miscellaneous books bearing on the gospel; 3,500,000 gospel tracts have been distributed. All of the above, excepting the Books of Mormon, have been published and distributed in the mission. There have been upwards of 6,800 baptisms; added to the foregoing, the hundreds of thousands of gospel conversations the elders have held with friends and investigators and one gets an idea of the magnitude of the missionary work in the south.

During President Rich's ministry, the work of the Lord has made substantial progress in the great cities of the south. The beautiful chapel in Jacksonville; the neat and inviting Church in Atlanta, the "queen city of the south;" the pretty country chapels with which the country is dotted are some of the monuments to the zeal and untiring industry of this devoted servant of God. And the large and elegant mission house in Chattanooga is evidence of his wisdom in the management of the temporal affairs of the mission.

Last year there were 843 baptisms in the mission, and it is expected that this year the number will reach 1,000. Between sixteen and seventeen hundred missionaries have labored under President Rich, and he declares that the success of the mission is due to their faithful efforts. They have been obedient, clean and faithful in every circumstance—traveled through sunshine, rain and sleet, suffering many privations, and often sleeping in the woods in carrying the gospel message to their brethren and sisters of the world. They have sought entertainment among strangers, taught the gospel at their firesides, and held public meetings in halls, in the woods and upon street corners. "It has been an army of men," says Elder Rich, "that I have been most proud to be associated with, and to enjoy the confidence and respect of such an army of workers has been worth more to me and has brought me more happiness than any other that could have been bestowed by the combined armies of the greatest earthly powers in existence. The hour of parting of necessity brings with it sadness, and to say goodby to my brethren, to the Saints and to our dear mission home, touches the tenderest strings of my heart."

To the people of the South, he says:

God bless the people of the Southern States! Thousands of them, many of whom do not belong to the Church, have opened their homes as a resting place for our elders, giving them both food and shelter in the name of a disciple of Christ. At times we have had over five hundred elders laboring as missionaries, the majority of whom were traveling without purse or scrip, and many times most of them were housed and fed by people who were not members of the Church. God's eternal blessings rest upon them. If I could speak personally to these generous-hearted Southerners, I would say that the day will come when the Master will say to them, I was hungry and ye fed me, I was tired, and ye gave me a bed, was surrounded by mobs and ye defended me; and if they ask, when did we do this? the Master will point to the "Mormon" elders and say, Ye have done it unto them, therefore ye have done it unto me. In the cities of the south I have enjoyed the hospitality of these people, and in the woods of the south I have been welcomed with the best they had. In times of peace they have ministered to my comforts, and in times of trouble, when surrounded by armed mobs, they have shown a willingness to lay down their lives for me; and I say again, God bless the people of the south! I shall be grateful if the elders will tell our Saints and

friends that I carry with me to my new field of labor happy recollections of my missionary days in the Southern States.

Elder J. L. Workman writes the *News* from San Antonio, Texas, August 21: "Last month the Central States Mission sold 577 Books of Mormon, 4,301 small books, and distributed 40,000 tracts." He states that the Mexicans are more interested in the Book of Mormon than any one else. The South Texas Conference embraces the south half of the state, and there are thirteen elders laboring there, four in the country and nine in the city. Elders Henry Oyler, J. D. Pratt, Edwin Gittus and J. C. Qualman are laboring in the country districts, visiting Saints, investigators, friends and others.

The following elders are in the city laboring for three months during the warmest weather: J. L. Workman, W. E. Bay, J. H. Luke, A. J. Cordon, M. F. Hixson; J. E. Mitchell, Niels Christenson, P. D. McArthur and J. S. Martin.

Elder George M. Cannon, Jr., writing under date of August 19, from Cape Colony, South Africa, says: "Our mission here in South Africa is growing rapidly, so rapidly, in fact, that the churches around us here are quite alarmed. To stop our growth they are organizing missions also and hold street meetings in the district where most of our investigators and the Saints are living. We are losing no ground, however, by the opposition, for sometimes those who conduct these meetings become over-zealous and fly into fits of slander and denunciation. This occurred some two weeks ago, but two of us happened to be at hand, and after the meeting was over the crowd listened to the true side of 'Mormonism.' Our friends saw our attitude, and they recognized that the opposition had been un-Christian-like. The more reasonable ones among them apologized for what they had said and done. Of late some little attention has been given to the Latter-day Saints by a newspaper at Capetown, whose editor is exceptionally liberal and fair with us. Articles appeared in about six issues both for and against our work here, and they will do much to arouse an interest in our message. I wish the ERA success. It is a strength and encouragement to us missionaries in the field."

Elder James H. Platt, writing from Oldham, England, August 18, says that in the Manchester Conference the Mutual is fully organized, and that during the year past the members have been studying *Spiritual Growth*. The Manual has done good service to the young folks of that branch, and Saints and friends have shown marked interest in the study. Some have walked two and three miles after a hard day's work, rain or fair, to attend the M. I. A. meeting and enjoy the good spirit always present. It is a bright example to some of the young people at home who, notwithstanding their many conveniences, are still often indifferent in their attendance. The Oldham young people liked the last year's Manual so well that they have ordered a dozen Senior Manuals for 1908-9, and will continue their studies.

SEVENTY'S COUNCIL TABLE.

BY B. H. ROBERTS, MEMBER OF THE FIRST COUNCIL.

Seventies Conference.—There will be a General Seventies Conference convened in Barratt Hall, L. D. S. University Building, on Saturday evening, October 3, 1908. A general attendance is desired, and every quorum should seek to have representatives present who will be prepared to report the work of their quorum if called upon, and to participate generally in the spirit and subjects of the occasion. During Saturday, representatives of the quorums are requested to call at the Seventies office, 313 Templeton Building, and report the probable number of their presidents and members who will be in attendance, as from this information the attendance will be noted.

Giving notice of this conference reminds us that one year has passed since the inauguration of the "New Movement" among the Seventies. Have our anticipations of improvement been realized? Has the work accomplished justified the efforts that have been put forth? Has a wider knowledge of the scriptures been imparted by our course of study? Have conceptions of the greatness of God's Latter-day Work been enlarged? Are quorums in a better condition than one year ago—better organized? Has the attendance increased? Has there been growth in mental activity, intellectual development, and in the attainment of spiritual power? Let each quorum answer these review questions for itself on the first Sunday in November, which is to be a day set apart by the Seventies for such review, for fellowship, for the presentation of the officers of the respective quorums, for a vote of confidence (see Council Table in July ERA) and preparation made for the inauguration of the work in the coming year. For ourselves, and speaking for the quorums generally, the First Council would answer all these questions in the affirmative. It may be that here and there a quorum has disappointed our expectations, but speaking for the whole body of the priesthood represented in the quorums of the Seventy, we believe that substantial growth over any other preceding year has been made; and, what is better, conditions have been secured that will make our second year under the "New Movement" more fruitful in results than the past year has been. In every way we are encouraged, and it is the intention of the First Council to give such service to our quorums that larger growth may result in this second year than in the first; and so year after year do we expect our quorums to increase their efficiency until they will take on an academic character and be real institu-

tions of learning in the Church of Christ. Are you with us, brethren, in our good intentions?

Year Book Number II.—The new Year Book, "Outline History of the Dispensation of the Gospel," will be ready for distribution at the Seventy's Conference, October 3, 1908. Representatives of the quorums should come authorized by the quorums to take back with them from the conference the necessary supply of Year Books for the respective quorums, and thus save the expense of expressage or postage; and it should be remembered that every Seventy in the quorum needs the Year Book. The subject of which the second Year Book treats is one of intense interest, and we believe in this respect will not fall behind last year's work. The object of the treatise is to give a broad general knowledge of the history of the various dispensations, striking a cord of unity through them all from the councils in heaven, where the plan of that "eternal life which God that cannot lie promised before the world began," was considered, down to the beginning 'at least of the opening of the Dispensation of the Fulness of Times in which it is our joy and glory to work. As the first Year Book was planned to impart a general knowledge of the scriptures, so the second Year Book is planned to give a general knowledge of these dispensations and so unify them in the minds of our student Seventies as to make them conscious of the great truth that the gospel in all ages is one—"the power of God unto salvation to every one who believes and obeys it; to the Greek and the Jew; to the ancient and the modern; the power of God unto salvation in the past and in the present, as also it will be in the future." It is a great theme, worthy of the body of priesthood that is to dwell upon it, and we both hope and believe that our brethren will not be disappointed, either in the subject or its treatment. Let every preparation be made for each quorum to begin work upon the new Year Book the first Sunday in November. If any quorum by that time has not completed the present year's course of study, let them admonish the individual members to complete the study personally, and let all quorums commence their work together on the new Year Book. There must be no failure in this. We do not want one quorum lagging behind the others. It is the intention to have the quorums keep in line in this course of study. Otherwise confusion will result, confusion that will result in the chaos of the past, out of which at great cost of labor we have emerged. Let us have no sinking back into that chaotic condition, but march orderly in line from one year's end to another, and from one subject to another, until in very deed all Israel shall know that *to be a Seventy means mental activity, intellectual development, and the attainment of spiritual power*, through earnest, orderly study and right living.

Commendation of the Seventy's Course of Study.—One of the presidents of a quorum in Salt Lake City writes us the following in relation to the Seventy's course of study during the past year:

Our quorum of Seventy has almost completed the first Year Book, and I want to tell you that never in my life before have I enjoyed studying the gospel as I have this past season. I like the outline, and I know if it is properly handled

that it is going to result in much good. There are some typographical errors, but they are not faults of any importance. It is the substance that we want, and I think we have it. The trouble with many of the brethren is, that they cannot act or think independently of a book or outline, but in time I look for an originality of thought among the "Mormon" boys that will surprise the world. I hope that the second outline will be as interesting and suggestive as the first. I intend sending all the courses of study to the library at Harvard University.

Our quorum is progressing I believe. * * * * Speaking very seriously, the movement in having the quorums of Seventy meet every Sunday is one of the most important movements in the history of the Church. It is going to result in teaching more "Mormonism" than anything else I know of. Sunday should be the day of the Priesthood, the day when the priesthood is learning and talking "Mormonism." I am heart and soul for the Seventy's work. May it prosper. Let us have the new outline. We need it. Success to you always in your work.

On the Matter of Possessing Books of Reference.—One of our presidents writing the editor of the "Table" says:

I have just visited some outlying quorums in recent short trips from the city, and, for the most part, I find the excuse pretty generally made that they do not have very many of the books you refer to in the Year Book. It never occurred to the Seventies there, I suppose, that they ought to *get* them. Generally speaking, the Seventies in our farming communities are much better off than those in our cities. They have more money usually to spare for whatever conveniences the country affords than we have for city conveniences, and are more able to buy books. And yet how they begrudge a dollar spent for literature!

What think our brethren in the country of this? Is it not worthy of consideration? In this connection we would add that no one need be discouraged because for the first year's work so many books were referred to. It was explained in the Year Book itself that "it is not expected, of course, that all our Seventies will be able to secure the entire collection suggested, but it would be well for our members to purchase so many of them as they can afford to buy as the beginning of a small, personal library. The books recommended will not only be useful for the present year's lessons, but are standard books that will be useful in all the courses of study yet to be prescribed. Inasmuch as individuals may not be able to purchase these books, we suggest that it would be well for each quorum to take under consideration the propriety of the quorum as a body obtaining this complete list as the foundation of a quorum reference library, that might be available to all for preparation." Again it was explained that the references in the lesson analysis were made so numerous and varied purposely; "so that if the members do not happen to have access to one of the dictionaries, or helps or other works of reference, they might possibly have another—one at least out of the many." So brethren, you who are making excuses for no preparation because of the lack of reference books, think over the suggestion of our correspondent about purchasing books. If you cannot obtain the whole list now, at least get one or two books as a commencement of that personal collection of reference books indispensable to the student Seventy.

The Educational Value of the Seventy's Course in Theology.—From

Elder John H. Evans, the "Table" has received the following valuable paper on the subject of this heading:

During the progress of this year's work in the Seventy's class, the thought has occurred to me again and again that we have a singularly fine opportunity to get the education which many of us lament we have had to go without.

In the first place, the work, having been systematically laid out, offers a good chance for the orderly thinking which our schools aim to give. We do not have a dab here and a dab there, but a series of methodical lessons forming a connected whole. Now, to follow these lessons carefully one after another is bound not only to give us the information they contain, but to induce certain mental habits which, together with the knowledge gained, constitute an educated person, whether these essentials have been gained in or out of school. In such a course one ought to gain discrimination of thought, accuracy of statement, an enlarged memory, a wider outlook upon the world of ideas, some power of correct address, and most of all a habit of reflection and study.

This Seventy's course, so far as time is concerned, is equivalent to a two-hour course at a college. Now, since a college study requires two hours of preparation for every hour spent in class recitation, the Seventy's course should need four hours spent by each man in preparing the lessons. Hence, so far as the student is concerned, the course ought in a great many cases to be equivalent to a college course. Then in at least some of the classes, college-bred men and professional teachers conduct the recitations. In some cases, therefore, practically all the conditions obtain that you find in the schools. This fact should be a source of great inspiration and encouragement to all who feel that they have had insufficient opportunities for gaining an education at institutions of learning.

To be sure, the good effects sought, depend upon the individual exertions of the student-Seventy. But is not this the case at school? Hard work counts everywhere, no less in our religious organizations than at educational institutions. If one is to make a good recitation, to gain the knowledge desired, or to found an intellectual habit, the way to do so is to work hard. There is no other way—any more than there is to earn one's daily wage. Plenty of men and women pass through the schools without getting what they were sent there to obtain. Everything everywhere depends upon individual exertion.

It is often objected, however, when a larger preparation is called for, that we of the Seventy's quorum are men who have to earn our bread by the sweat of our face, and that, therefore, we have very little time to devote to study. Well, the preparation of the average lesson in our Year Book requires only a "little time" daily. Four hours for every lesson would make a trifle more than half an hour for each day. Who is there that does not absolutely throw away an hour a day? Thomas A. Edison, the great inventor, when asked how it was that he could spend sixteen hours a day on any given piece of work, replied to his questioner: "You do something all day long, don't you? Every one does. If you get up at seven o'clock and go to bed at eleven, you have put in sixteen good hours, and it is certain with most men that they have been doing something all the time. They have been either walking, or reading, or writing, or thinking. The only trouble is that they do it about a great many things and I do it about one." Not time, then, so much as something else is lacking.

Another objection is that we have to work so hard at manual labor that we cannot without great effort bring our minds to the book. This certainly has the virtue of plausibility—it looks genuine. And I am of the opinion that in most cases where it is urged, it is really true. But, granting that it is true in every case, what then? Are we to deny ourselves the greater power, the wider influence, the increased joy that comes from the cultivation of the mind? Surely, we cannot give up without a manly struggle! Gladstone, when he grew tired of mental labor, took the ax and cut down trees, thus finding, not additional toil, but relaxation. Would not a change of work from the physical to the mental be equally restful?

Energetic young men who are struggling for an education often secure one by attending school, and doing the equivalent of a day's work between hours and in the evening. I venture the suggestion, therefore, that some of us find mental work hard after manual labor, not so much because we are tired bodily as because our minds, from too little exercise in study, have become stiffened. If this be true, the remedy lies in compelling the intellect to limber up. What we do often, be comes easy to do. Devoting, patiently and persistently every day, half an hour or an hour to a careful preparation of the lessons would so oil the joints of the understanding that we should no longer have to urge the plea that physical weariness prevents mental application.

And what would be the reward of this daily toil, thus faithfully performed for, say, ten years? In college it would be forty hours' credit—more than one-third of the credit necessary for graduation with a bachelor's degree. Out of school it ought to mean as much work, and, therefore, as much information and mental discipline. For, after all, the teacher counts for a good deal less everywhere than most people imagine. All he does is to guide the line of work; the pupil toils; and work, fortunately, can be done out as well as in school, and will bring the same fruit wherever it is carried on conscientiously and with intelligence. Any one who has done his full duty this year will, by the time it is over, have in mind a pretty good general view of the world's history, sacred and profane—a back ground on which may be projected whatever figures or scenes there may be given us in future Year Books. And by the time this has gone on, say ten years, any one who has done his part will have gained the rewards of a really good education—knowledge of men and things, and, best of all, a trained mind capable of sustained attention.

The Era.—This number of the ERA closes Volume XI, the first volume during which it has filled the office of "Organ of the Seventies," as well as of the Young Men's Mutual Improvement Associations. Presidents of Seventies should call the attention of their members to the fact that their subscription expires with this number, and should be at once renewed. Remember the ERA is the Organ of the Seventy, and really should be patronized by all Seventies. How valuable it has been to the presidents and members of our quorums as a means of communication between the First Council and our members cannot, of course, be estimated. It is not for us to pronounce upon the value of our own work—the Seventy's Council Table—but we feel sure, whatever may have been the present success or failure of this department, it certainly can be made a valuable adjunct to our work, and doubtless will be increasingly so as the years pass by.

But apart from this, the literature of our magazine is worthy of all commendation, and no subscriber to the ERA who has read its productions can doubt having obtained full value for his outlay in money. It is for the Seventies as well as the Young Men to work earnestly in the interest of this publication. From partial reports we learn that more than two thousand of our Seventies subscribed for the magazine. With our membership, this number should be doubled, at least, and we call upon our presidents to make mention of this subject to their members, and in the quorum meetings, especially having it put forward as one of the special items to be considered on "Seventy's Day," the first Sunday in November. Let an earnest effort be made in every quorum to enlarge the subscription list, that the influence of the magazine may thereby be increased and more people blessed by its ministrations of thought among them.

MUTUAL WORK.

DUTIES OF STAKE SUPERINTENDENTS AND HOW TO DO THEM.

This timely talk to M. I. A. officers by Elder H. S. Tanner, of the General Board, was delivered at the June conference:

Dear Brethren: My subject includes more than I am able to cover in the allotted time, but I hope to say something that will help you to understand more fully what is required, and show you how to avoid a few obstacles, that—in the light of some of our accomplishments—you may travel to success with greater satisfaction and freedom. To appreciate the duties appertaining to mutual improvement, we must become acquainted with the road, the means of travel and the object or destination we have in view.

Mutual improvement was organized for the purpose of assisting in the completion of man's destiny, by implanting in the hearts of the young people a testimony and knowledge of things made known, make them receptive to the revelations of the Lord and develop the gifts of God within them. Not merely the making of believers, but practical workers—doers of the word. Our plans differ by reason of our experiences. What may appear satisfactory to one, may to another seem crude and poorly considered. All of us are liable to be satisfied too easily. That which we only partially conceive we may not properly comprehend, and cannot correctly teach. We must know mutual improvement, if we expect to teach and do mutual improvement work.

We should adopt the means that will bring the best results. Well planned work, if properly executed, always gives satisfaction. Our work has been partially outlined, and it is incumbent upon us to be sure of the desired destination before we commence our journey. Should we lack in initiative, or be unable to devise a better way, keep in the paths already found safe and secure. Taking the young men as we do, at the beginning of their transition, we must be vigorous in what we undertake. If we are not energetic, or if unprepared, careless or indifferent in what we do and full of excuses, we may expect a harvest of slugs and malcontents.

It was once said that we should kill off the excuse hunters. The man that works is not an excuse hunter nor an excuse maker. It is the drone who is compelled to hunt for a reason for his existence. Our young men have a right to the

best that is in us, and if we are not familiar with our work, duty demands that we acquaint ourselves with it. We should know what has been devised and given for our assistance and not become an encumbrance or hindrance to mutual improvement. Keep in mind the injunction of the Lord, "Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city."

Many of us fail in our purpose because we try to "do others" instead of ourselves doing. Work invigorates and enlarges the capacity for work, and those who will work will find plenty to do. Contentment, ease and luxury destroy ambition and make drones. We must lead the way. Work alone will do away with the excuse hunter and the excuse maker. There is nothing so healthful and invigorating to mutual improvement as doing the work, and nothing so stagnates and impedes our work as depending on someone else to do what duty demands of us.

We cannot determine the degree of efficiency unless we know the standard. If we know the way and do what is required, those associated with us will in like manner become informed and follow our settled and determined pace to the creation of interest. If some refuse to pull in the team, put them in the wagon where their weight will be less burdensome. An officer that dies should have his corps removed, that others may not become disaffected. We are told that there is a time to every purpose under heaven, and we don't want you to get the times mixed up and die just as you are being born.

The man who goes to war without his weapons is not prepared to meet the foe. A wise general trains and disciplines his men and secures his ammunition and arms before an emergency is possible and before he proceeds to the firing line. You cannot become too thorough or too familiar with mutual improvement. Even now your stake and ward organizations should be complete, and immediately you should make ready that nothing be lacking in your plannings and preparation. If we look for genius or inspiration to drag us through, we will fail. We are expected to get the Spirit of the Lord, and to work and utilize the best that time and labor has developed, and not sit down and wait for the Lord to force or command us in all things.

A valuable key was given to Oliver Cowdery during the translation of the Book of Mormon. The Lord said, "You must study it out in your mind, then ask me if it be right, and if it is right I will cause that your bosom shall burn within you, therefore you shall feel that it is right."

In speaking of the latter-days, the Prophet Isaiah, under the influence of the Spirit, said: "The people shall dwell in Zion. At Jerusalem thou shalt weep no more. The Lord will be very gracious unto thee at the voice of thy cry. When he shall hear it, he will answer thee. And though the Lord give you the bread of adversity and the water of affliction, yet thy teachers shall not be removed into a corner any more, but thine eyes shall see thy teachers and thine ears shall hear a word behind thee, saying: This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left." Those who desire righteousness and do right shall be warned, and those who labor shall be rewarded.

If we desire the help of the Spirit we must make sure of our own willingness by doing the work. It is true, that man's work shall be manifest, that we learn to do by doing, and that if we speak not according to the law and the testimony it is because there is no light in us. If we do not become familiar with mutual improvement, our conversation will betray us and our labors will be worse than fruitless, for we not only waste our own time and deceive ourselves, but we hinder and destroy the opportunities of those who are subject to such misgivings or inexcusable incompetence. The past contains the record of our opportunities and achievements, but there is a chance to more perfectly develop our plans in the light of truth and experience and avoid the chafing shoals upon which the systems of human invention are stranded.

You superintendents have selected your assistants, your secretary, treasurer, and board of aids, and you should see that your ward organizations also are properly officered prior to your fall convention and before the opening of the associations. Know personally each officer, and see that every one knows his calling and that each performs the duties incumbent or appertaining to his office.

The obligation, responsibility and general supervision of the entire work in your stakes rest upon you. We look to you not only to hold and maintain the record of the past, but to increase the attendance and raise the standard of efficiency. Assign to members of your board the different divisions of the work, such as the Fund, Manual, ERA, Rolls, Records, Minutes, Class Work, etc., and hold them responsible for the faithful performance of the duties accompanying each division of the work. You must not only see that they know but that they do the work. Remember that you carry the responsibility for either failure or success. The only way to constantly know what is being done, and to properly plan and prepare for the doing of what should be done, is to keep in constant touch with your workers, hold meetings regularly with your officers and visit them in the working departments of the associations. Analyze and thoroughly discuss the work of past years, but especially the work of the present, and improve wherever possible. The reason some of the stakes are so successful is that the officers love the work and they are constantly drilling. Work develops faith and inspires confidence. Faith does things! Faith and confidence will unify our efforts and make the yoke easy and the burden light.

Our work, like life, is made up of little things. We cannot afford to overlook the essentials. Even the slightest thing, if carefully adjusted, may help to harmonize and complete the system. If you commence your fall work early—doing what should be done in the proper season, you will obtain a knowledge of your men, and for what they are particularly fitted. One man can do but little. There is wisdom in counsel and organization. Organize your forces early and be prepared to intelligently handle every issue. Meet often with your officers and carefully outline your work. Call your presidents, counselors and aids together at least once a month, and carefully plan all of your work, and then positively work to your plan. Ascertain the number of young men of mutual improvement age in your stake and adopt some method of reaching them all—especially those who need you most. If your organization is complete and your plans well matured, you have

something to work to. A definite course properly mastered is superior to all of the haphazard and desultory work, so plan your work and work to your plan.

Have your ward officers meet weekly, and do in the wards as you do in the stake, that there may be an early and successful beginning. If you create an interest and start them early they will help you to mature plans for doing the work and effectually reaching the boys. Things gained without effort go easily, so do not be fearful of the obstacles. Climbing the hills increases the strength and the power of endurance. Be thankful for the difficulties, for the one who has something to do has a hope coming and something with which he may be satisfied when his efforts are rewarded.

Confer with the Stake Presidency, secure their co-operation, and make your next convention the best in the history of your stake. Every advancement in mutual improvement means increase of faith and necessarily greater efficiency in the stake. The co-operation of all in interest is essential. To insure preparation and success and avoid mistakes, begin early and do your work thoroughly. See that every officer is at the convention, that the subjects are properly handled by competent men, and that the principles underlying this work are properly understood, that your officers may know what is expected of them and get the spirit of the work.

I have visited stakes where but two-thirds of the associations were represented, and one half of the officers who had received appointments were somewhere else. Can we hope for success where our interests are so miserably represented? If your co-workers haven't interest to attend the convention, bury them before they kill your associations.

The business end of your work must not be neglected. If you are careless in making out your reports or fail to send them to the office when you should, we are liable to suspect neglect in other departments. Your reports and your funds should be sent to the secretary with promptness that we may know your status. Should you lack information concerning the scope or detail of the work and the methods to be adopted, consult our General Secretary at once, or the member of our General Board who visits your convention.

When you select your officers see that they become informed and do the work. Remember that much depends on your beginning. If you fall down when starting—either from lack of preparation or incompetence—the work will be burdensome and the yoke will chafe you. Correct, attractive and early commencement will impel proper enthusiasm, and secure satisfaction and success during the coming season. On the contrary, if the head sleeps the body will be a close second, your exercises will be dull and uninteresting, your members disgusted and your efforts stigmatized—failure.

We learned during the past winter that growth is natural and gradual, and we should not expect to come spontaneously and suddenly into the possession of a complete and perfect understanding. This work demands careful, constant, thorough and our most serious consideration. Men could not understand and control the elements about them without understanding the channels through which they operate. The channels must be understood and there must be perfect compli-

ance with the law to be recipients of the greatest efficiency. So in the divine economy, the individual must be in harmony with light and truth, and know the principles with which he is concerned and the entire machinery and its workings to accomplish the greatest good. When you know what to do and what is expected of you, you should immediately find the leaks and weak places, and replace the weakened and decayed timber, that you may not only keep up the efficiency, but that you may prevent the balance of your material from demoralization and degeneracy. Brethren, you are the standard bearers, and we look to you to lead our boys to victory. Avoid the slough of bigotry and human inventions. Be patient, affectionate and considerate, but do not become wiser and holier than the scriptures. Teach, by keeping sacred the principles of righteousness, and lead by gentleness and persuasion into the light of eternal truth, that our sons may discover and abide the divine and inalienable way.

Prepare yourselves thoroughly, and do it now, that when the associations open, you will not be compelled to rush to the commissary for food and ammunition, only to find your store-house empty and your arms rusted. The mustering, drilling, marshaling and disciplining must precede the battle, that every man may know his duty, be at his post, take the signal from his superior, and march to the front conquering problems so vital to mutual improvement. In conclusion, "plan your work and work your plan."

M. I. A. AT SMELTER.

Parley H. Little, writing from Smelter, Nevada, August 28, gives an account of the Mutual Improvement Association in that district: "Smelter is located fourteen miles north of Ely, Nevada, and consists of a concentrating mill, a smelting plant, and the people engaged in their construction and operation, and of course houses and other business establishments necessary to protect the people and supply them with their daily wants. There are no farms nor gardens, and the place is nearly barren of trees. It is a smelter town, and the company owns all the buildings. The population is transient, each day seeing some leave and some come. One may find representatives from almost every state in the Union, and some also from foreign countries. Utah, being a near neighbor, has a share among them. The town is twenty-two months old, and some of us have been here eighteen months. We greatly miss the M. I. A. and Sunday School, and other Church organizations, after coming here, since the nearest ward branch is about fifty miles away. Last winter a few of us met and held a testimony meeting on the first Sunday of every month, and a Mutual every Tuesday, taking a regular course of study. The subject chosen was "The External Evidences of the truth of the Book of Mormon," M. I. A. Manual 1903-4. Our lessons are generally very well prepared and very interesting. We have completed this Manual and have taken several lessons on "The Internal Evidences of the Book of Mormon," and in connection with it are reading aloud the first Manual of the series. Not having other Church work to do, we are able to cover the work very

thoroughly. One evening each week is devoted to singing practice, and we have improved in that line very much. Minutes have been kept of all the meetings, which, if serving no other purpose will be interesting to the members in the future. Though we have done no very aggressive missionary work, yet we have opportunity now and then of dropping a word or two in explanation of the gospel, or in correcting wrong impressions of the Latter-day Saints [and the work they are engaged in. Being away from home, we have learned better how to appreciate the meetings, and what the Gospel means to us as well as a thorough understanding of the Book of Mormon. We would gladly receive any advice or counsel that would be for our benefit in our future work. There have been in all forty-five different persons who have attended our meetings. Meetings convene at the



homes of the different members. The home shown in this picture is the one in which the first M. I. A. meeting was held. The names of the members as shown are as follows: top row, from left to right, Walter Healy, Daniel Davidson, John Lauritzen, Joseph McConkey; second row, from left to right: Lila Folsom, Nellie Cartwright, Jennie Davidson. Parley Little, Lizzie Little, Elizabeth Crawford; third row, from left to right: Robert J. Crawford, Edgar Healy, J. G. Wimmer, F. G. Finlayson; not present were John Cartwright and Elsie Webber."

The example of this Nevada association is worthy of emulation by all of the Saints wherever they may be found, on the ranches or in the mining camps of the West, and we trust that it will be an inspiration to others to form Mutual Improvement Associations of the kind here mentioned. This office will

be glad to do anything in its power to aid them with books, ERAS, manuals, or in any other way.

HOME OF OUR YOUTH.

WORDS BY EDWARD H. ANDERSON.

MUSIC BY L. D. EDWARDS.

1. Though the stars beam as bright that shine o'er us, Though the
 2. Though we gaze at the na - tives of is lands That are
 3. There we wander o'er hillside and val - ley, Scanning

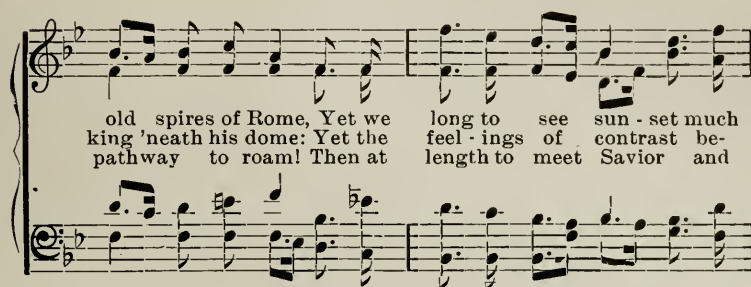
brooks sing as sweet where we roam, (we roam) Tho' all
 bathed by the sea's sil - ver foam, (silver foam) Pluck the
 pag - es of na - ture's grand tome, (grand tome) Learning

na - ture lies smil - ing a - round us, Yet we
 fruits of the fair trees that blos - som 'Round the
 les - sons that lin - ger for - ev - er With the

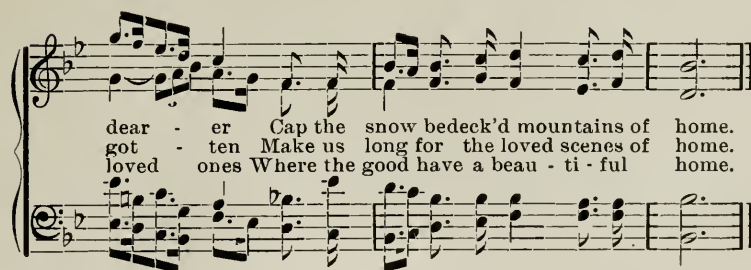
can - not help thinking of home. Fill'd with joy, tho' we
 doors of their trop - i - cal home; Or we rev - el in
 mem'ries of childhood and home. Soon the hour shall ap -



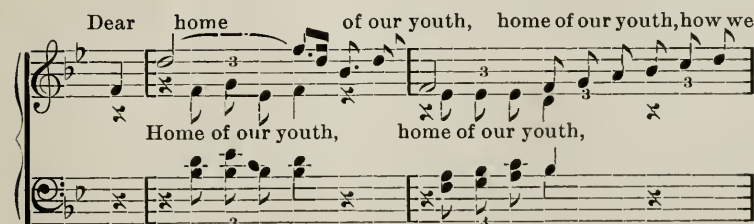
gaze at the sun - set Paint - ing gold - en the
splendors of Eu - rope, Or we dwell as the
pear of our part - ing, On our life's thorny



old spires of Rome, Yet we long to see sun - set much
king 'neath his dome: Yet the feel - ings of contrast be-
pathway to roam! Then at length to meet Savior and



dear - er Cap the snow bedeck'd mountains of home.
got - ten Make us long for the loved scenes of home.
loved ones Where the good have a beau - ti - ful home.



Dear home of our youth, home of our youth, how we
Home of our youth, home of our youth,

love, we love thee, How we love with light footsteps to
 how we love. love thee, How we love with light footsteps to

how we love, love thee, we love, we
 roam, With our youth - ful com - pan - ions,
 roam, With our friends and youthful com-pan - ions, With our
 love to roam, With our com - pan - ions.

friends and our youthful com - pan - ions, Thro' the

groves, o'er the meadows of home. home, at home.

1st & 2nd rit. ad lib. last time.

EVENTS AND COMMENTS.

BY EDWARD H. ANDERSON.

Ponce de Leon Honored.—Four hundred years ago on August 12, Ponce de Leon, the Spanish explorer, landed in Porto Rico, and on that date this year the island celebrated the anniversary by carrying the remains of the celebrated explorer through the streets of San Juan, and depositing them in a crypt in the cathedral.

New Sultan of Morocco.—Abd-el-Aziz, the recognized Sultan, was defeated August 19, by his brother and rival for the throne, Mulai-Hafid who has been proclaimed Sultan of Morocco at Tangier, and in most other of the cities except those under the control of the French. It is believed that he must soon be recognized by the European powers, either individually or through another international conference, though his recognition by them will naturally depend upon his attitude toward the agreements framed at Algeciras.

Local Items.—Senator Smoot returned to Utah from Europe on Saturday evening, September 5, whither he went as chairman of the Forestry Division of the Commission on Conservation of National Resources, to inquire into the manner of maintaining forests in the old country. His trip was very successful, especially in Germany and Switzerland.—Emma Lucy Gates gave a dramatic and musical recital at the Salt Lake Theatre, Wednesday evening, September 2. The three floors of the historic playhouse were entirely sold out, and the standing room was pretty well occupied. The reception she received was an ovation of which she may well be proud.

The Atlantic Fleet in Australia.—On August 20, the Atlantic battle-ship fleet arrived at Sidney, New South Wales, and its approach was watched by great throngs of people on the shore. The week following was given up to a brilliant succession of parades, entertainments, banquets, and official and popular demonstrations of welcome and good-will. Friendly messages of congratulation were cabled between President Roosevelt and the Governor-General of Australia. The officials of New South Wales delivered addresses which were responded to by Admiral Sperry, all emphasizing the ties of kinship and common purpose which bind the peoples of Australia and America. The fleet left Melbourne September 5. The sailors received high praise for their good conduct on shore.

Baron Hermann Speck von Sternburg.—The German Ambassador at Washington since July, 1903, died at Heidelberg, August 23, at the age of 56 years. A writer in the *Youth's Companion* considers him as one of the ablest and most popular members of the diplomatic corps at Washington, and his tact was of great service in removing misunderstanding and distrust. He fought in the Franco-German war, and remained in the German military service until 1885, when he was made military attache to the German legation at Washington. In 1890 he entered the diplomatic service, and was successively secretary of legation at Peking, *charge d'affaires* at Belgrade, first secretary of the German embassy at Washington, member of the Samoan commission, and consul-general of Germany for British India and Ceylon. He married Miss Lillian M. Langham, of Louisville, Kentucky.

He was born August 21, 1852, in Leeds, England, of an English mother, and was thus exceptionally well qualified to represent Germany in an English-speaking country.

Prussia Opens the Way for Women.—Emperor William has endorsed a promulgation by the Prussian Ministry of Education which may well be considered a very important step in the emancipation of the women of Germany, and an entering wedge to that of the women of other European nations. The regulations provide that women may be admitted to Prussian Universities. As to the nature of the decree, the *Independent* says:

A preamble states that the rapid development of modern civilization, the increasing excess of the female over the male population, and the growing disinclination on the part of men in the upper classes to marry, are compelling many of the girls of the middle and higher classes to renounce all hope of fulfilling their natural vocation of becoming wives and mothers. Opportunities are therefore to be opened to prepare them not only for teaching, but also for other professions. Women students will be allowed to matriculate at Prussian universities on equal terms with men at the beginning of the coming winter semester. The higher girls' schools in Prussia will be placed upon an equal footing with boys' schools under the direct control of the government provincial boards or supervising committees, and their teachers will be required to have the same qualifications as those in the boys' schools. The education of the girls will begin at six years, and they may take up the study of French at the age of nine, and English at the aged of twelve. A year later those girls who wish to take a university course may begin Latin, and will be allowed to enter the universities at the age of nineteen. Two different preparatory courses are provided for them—a modern and a classical. Those who do not wish to enter the university may, at the age of fifteen, enter upon four years of special training to become school teachers or governesses, or upon a two years' finishing course in music, languages and domestic science.

A Sermon on Shirking, and on Overcoming Obstacles.—One day, during the latter part of August, President Roosevelt dedicated a library in the little town of Jordanville, N. Y. He tried to do it without attracting public notice, but fortunately the printer found him, and has given his sermon to the public. The library building cost less than \$5,000 and has about 2,000 books. His sister, Mrs. Douglas Robinson, is a donor to the little collection of books. But his ser-

mon, which was principally addressed to the farmer, is big, and worth repeating to everybody and everywhere:

I never preach the doctrine of shirking, and I never put play ahead of work. The happiest persons are those who do well the work before them. I do not envy the idler, neither the idle son of a multi-millionaire nor the "hobo." I have for both intense pity, of the kind that is not akin to love, but to contempt. The hardest worked individual on the farm is likely to be the mother or wife of the farmer. If you don't applaud that, you ought to. I believe in the farmer economizing, but on himself, not his wife. I am dead right on that. If you have got to drop some one, drop one hired man rather than the hired girl. I want to see buildings like this one used for mothers' meetings. It gives the women a chance to meet each other socially, and it puts them in better trim for work. . . .

Fathers need the most preaching, yet frequently the mothers, who have hard lives to live, take the unwise course in attempting to benefit their daughters and sons by bringing them up free from hard knocks. Next to hardness of heart the least desirable quality is softness of heart, and the mother or father should not try to bring up their children in that way. You don't get the right stuff out of those children for the next war, or you don't get decent citizens when there isn't any war. Bring them up to work, so that they shall recognize that an obstacle is not something to be shirked but to be overcome.

State Republican Conventions.—On the 15th of September, the state Republican convention of Utah nominated the following presidential electors and state ticket:

For Presidential electors: Thomas Sevy, Garfield County; Lafayette Holbrook, Utah County; Henry Cohn, Salt Lake County.

Republican State Ticket.—For Governor, William Spry, Salt Lake County. For Justice of the Supreme Court, W. M. M'Carty, Sevier County. For Representative in Congress, Joseph Howell, Cache County. For Secretary of State, C. S. Tingey, Juab County. For State Treasurer, David Mattson, Weber County. For State Auditor, Jesse D. Jewkes, Emery County. For Attorney General, A. R. Barnes, Salt Lake County. For Superintendent of Public Instruction, A. C. Nelson, Sanpete County.

In Idaho, the following Republican state ticket was elected at the Boise convention held early in the month:

United States Senator, Weldon B. Heyburn of Shoshone. Congressman, Thomas R. Hamer of Fremont. Governor, James H. Brady of Bannock. Lieutenant Governor, L. H. Sweetzer of Cassia. Secretary of State, Robert Lausdon of Washington. Attorney General, D. C. McDougal of Oneida. Auditor, S. B. Taylor of Bonner. Treasurer, C. A. Hastings of Nez Perce. Mine Inspector, F. C. Moore of Shoshone. Superintendent of Public Instruction, S. Belle Chamberlain. Presidential Electors, Edgar Wilson of Ada, John Lamb of Owyhee, A. A. Crane of Kootenai.

The Idaho Republicans also adopted the following county local option plank, which deals with the liquor question:

Section 9. The constitution of this state declares that the first consideration of all good government is the virtue and sobriety of the people, and the purity of the home, and that the legislature shall further all wise and well directed efforts

for the promotion of temperance and morality. We therefore declare in favor of an effective county local option law, so that the people in every county in this state can have the power to decide whether or not the liquor business shall be carried on within their respective county boundaries, and we pledge the support of the Republican party of this state to the enactment of legislation which will bring about that result.

Elizabeth H. P. Higgs.—On September 10, Elizabeth Hannah Park Higgs, widow of the late Thomas Higgs well known in this city, and who spent some fifteen years in Manti, Sanpete county, died at her residence in the Tenth ward. She was born in England, on the 2nd of May, 1827, joined the Church at Derby, England, and emigrated to Utah, in 1856. She arrived with Edward Martin's handcart company on the 30th of November of that year. The company was detained by unusually early snowstorms, and many of the emigrants died from exposure in the mountains. The handcarts had to be gradually abandoned, as the relief teams from the valley were met. Mrs. Higgs was then a young girl, strong to withstand the fearful exposure that she with others was subjected to. After arriving in the valley, she lived some time with the family of President Brigham Young, and in the early sixties married Thomas Higgs, with whom she had two children, Alpha J. Higgs the present general secretary of the Y. M. M. I. A., also counselor to the bishop of the Tenth ward, and who recently labored in the Liverpool office under the direction of Apostle Heber J. Grant; and the late Jesse B. Higgs, for a long time stake secretary of the Y. M. M. I. A. of the Salt Lake stake before the division. At the time of his death he was also a member of the bishopric of the Tenth ward, where he acted as counselor to the bishop. Just prior to his death he had returned from a mission to England, where he labored under the direction of President Francis M. Lyman. Mrs. Higgs was a woman loyally devoted to her children, and was faithful to the gospel. She was a woman whose life and labors were reflected in her sons, and those who are familiar with them will readily recognize the value of her labors in this regard. In her boys her character is reflected. She was an honest, upright faithful and energetic woman, loyal to her friends, to her children, her faith and her Church. The burial took place from the Tenth ward meetinghouse, Sunday, September 13.

Is War Near at Hand?—Lord Cromer, for many years the actual if not the nominal ruler of Egypt, now occupies a seat in the House of Lords where his voice is heard and his influence felt in a remarkable manner throughout the British empire. The House of Commons has just been passing an "old age pension" in answer to the demands of modern socialism in England. The pension will naturally make a heavy demand on the British exchequer. In expressing his opposition against the new measure, he sets the whole country in a state of feverish excitement by declaring that a European war is near at hand. That part of his speech which has set the whole country ajar is given in the following excerpt:

What in the present condition of Europe is the main duty which devolves upon the government of this country? For my own part I have no sort of hesitation in replying to this question: Their main duty is to make provision betimes for

a European conflict which may not improbably be forced on us before many years have elapsed.

I am aware that the mass of the people of this country who do not follow foreign affairs with very close attention, are not alive to the possibility of any such conflict taking place. I say it is the duty of a government gifted with both patriotism and foresight, who have means of information at their disposal which is not available to the general public, to provide betimes for the danger, a danger of which I, in common, I believe, with most people who can speak with real authority of foreign affairs, am firmly convinced exists.

My Lords, I now am treading on delicate ground. It is neither necessary nor desirable that I should state at length my reason for holding this opinion. I will only say that in order to justify it, it is quite unnecessary to impugn the good faith of those high authorities abroad who constantly reiterate their peaceful intentions. Neither is it necessary to hold that any intentions deliberately hostile to this country exist.

We are, however, living in times when the influence of individuals, however highly placed, is limited. When national interests are involved and race passion is excited, there is always a risk, and more than a risk, that a collision between rival nations will take place, however pacific the intentions of their rulers. Let me add that if, as I believe will be the case, the enactment of this law imperils the cause of free trade, the chances of a collision will be materially increased.

Those who have watched the course of recent events in Great Britain will have noticed the remarkable change which has been made in the past policy of that country, a policy heretofore noted for the isolation of Great Britain. The English have had no allies, they have been mistress of the seas, and their command of the foreign market of the world and the separation of their island from continental Europe, have given them an independent station in European diplomacy. England's influence upon the ocean has been what Germany's influence has been upon the continent. In recent years this policy of isolation has given way to a systematic effort to establish certain alliances with European countries. King Edward VII has been making friendly calls upon the President of France and the Czar of Russia. At first the announcement has been made that there is no alliance, simply an *entente cordiale*, in plain English, a cordial understanding. Later an announcement has been made of an alliance. For a number of months Great Britain has been fixing up her affairs in Asia with Russia. These countries have been marking out carefully the zones of their influence. In view of the fact that Russia and England have been at sword's point for so many years, this cordial arrangement has seemed to the ordinary onlooker as a remarkable, indeed an incomprehensible, change in the attitude of England.

Recently, however, Edward VII paid a visit to the Czar of Russia. The exchange of royal compliments was published to the world, and it was said that the visit had no particular political significance more than the expression of satisfaction over the peaceful arrangements of the difference between Russia and Great Britain in Asia. Interested and intelligent observers throughout the world have their own opinions, "just the same." They seriously believed that that visit meant a triple alliance which included France, England, and Russia. This alliance, it was believed, was meant as an offset to a similar one in the *dreibund* of Germany, Austria, and Italy. For many years there has been a strong commercial rivalry between Great Britain and Germany, and notwithstanding the

efforts between the leaders of the two countries to create a friendly relation, the truth nevertheless exists that there is between the people of these two nations an intense spirit of distrust and antagonism.

The recent visit of King Edward to the Czar, in Russian waters, did not set well with the people of Germany. The alliance among the English, French, and Russians is sure to be taken in Germany as a challenge. To the minds of the German people it is sort of a threat of enforced peace which the Germans do not enjoy and which, deep down in their hearts, they resent. It was to this condition of affairs that Lord Cromer, without any doubt whatever, made reference.

What now emphasizes the differences more strongly is the trouble in Turkey. The Grand Vizier, the chief counselor of the Sultan, and who has been most friendly to German interests in the Turkish empire, has been dismissed, and his office filled by a Grand Vizier favorable to the policies of Great Britain.

Lord Cromer is not alone in the grave apprehensions he expresses for the future peace of Europe. The Hague conference furthermore demonstrated that there were expectations on the part of some of the leading countries of Europe that a European war was more than likely to take place before many years, and that they did not care to be handicapped by any new rules of war or by the establishment of an International Court of Arbitration. The situation is interesting, to say the least.—DR. JOSEPH M. TANNER.



Photo by George Albert Smith.

School house in which the Prophet Joseph Smith's father taught school.
about 1805, South Royalton, Vt.

Joseph Smith, Senior, "rented a farm from his wife's father. This he cultivated, and to further aid his finances, he taught school in winter."—*Junior Manual*, 1908-9, p. 21.

A GOOD BOOK IS LIKE A GOOD NAME—BETTER THAN RICHES

IMPROVEMENT ERA

ORGAN OF

THE SEVENTIES AND OF THE YOUNG MEN'S
MUTUAL IMPROVEMENT ASSOCIATIONS

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

VOLUME ELEVEN

PUBLISHED BY THE GENERAL BOARD M. I. A.

"What you young people want, is a magazine that will
make a book to be bound and kept, with something in
it worth keeping.—*President John Taylor.*"

EDITED BY JOSEPH F. SMITH AND EDWARD H. ANDERSON
HEBER J. GRANT, MANAGER, ALPHA J. HIGGS, ASSISTANT MANAGER
Salt Lake City, 1908

The Glory of God is Intelligence

IMPROVEMENT ERA, VOL. XI.

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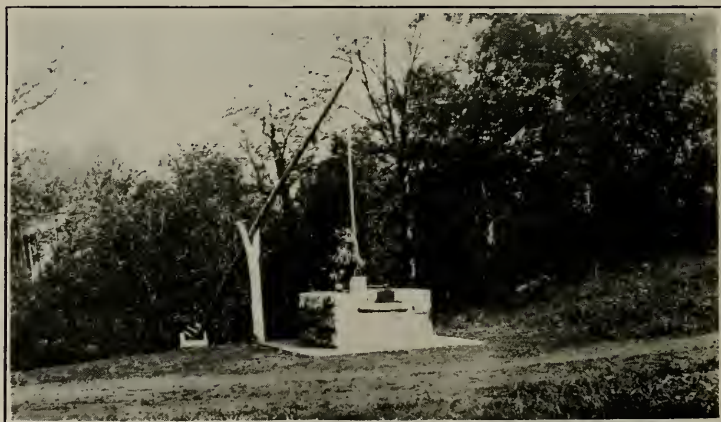
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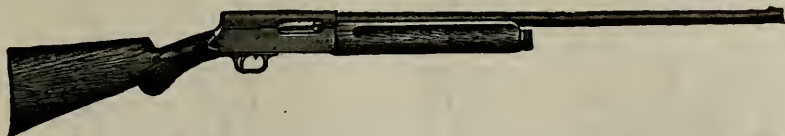
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